

THE CHINESE RECORDER

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GOING FORWARD

EDITORIAL

CHINESE INTERPRETIVE LEADERSHIP

The series of articles written by Chinese Christians under the caption, "Jesus as I Know Him," has evoked numerous appreciative comments. One esteemed correspondent says, "Thanks for the series giving the views of young Chinese leaders on Christ and His message, now appearing. These are much preferable to the very half-baked views of the ultra-radical group of young missionaries you occasionally print. Re-statement of the Christian Message is admittedly necessary, but that anyone who has had real and transforming experience, should have any doubt of the place to give Him, passes my comprehension." We are at a loss to locate the "views" of "young missionaries" which are thus made the basis of a significant contrast between them and those of these Chinese Christian writers. It is, however, interesting to have an experienced missionary feel that the views of this group of Chinese Christians are satisfactorily focused. These articles were written originally for Chinese readers with no thought of publication in English. Whether the writers see more clearly than the "young missionaries" concerned we cannot determine. But it is encouraging that when they freely express themselves they show a due appreciation of the central value in Christianity. More such interpretive leadership is sorely needed. A prominent Chinese Christian leader, after visiting a large city and consorting with the pastors therein said, "Of the pastors present, I found most of

them were incapable of describing their Christian experience and convictions in terms intelligible to youth to-day. No wonder young men are not going to church!" The Chinese Christian writers of this series of articles are trying to describe their Christian faith to Chinese youth. In our judgement they succeed, though we do not as yet know the actual reaction of Chinese youth thereto. This series of articles will, we understand, be published later in book form. As an attempt to interpret Christianity personally and sincerely they mark the beginning of a *Chinese Christian Message to China*. Something needs to be done to lead the pastors mentioned above and others out of their befuddlement. If this were achieved then Christianity in China could go forward in lengthy strides. The emergence of this Chinese interpretation of Christ indicates that a *new Chinese Christian* is arising to take the leadership called for by the new China.

FORWARD MOVE IN RELIGIOUS EDUCATION

We note with appreciation that the World's Sunday School Association has agreed to cooperate with those in China desiring a new and more comprehensive approach of the religious education enterprise to the modern needs of China. This move is one result of the decision of the China Sunday School Union* not to revise its constitution nor enlarge the scope of its program. This decision led the World's Sunday School Association to seek another agency through which it might more comprehensively serve *all* the churches and religious education needs in China. This new articulation of Christian agencies arose in recent action of the Standing Committee of Religious Education of the Church of Christ in China which aimed at a survey of religious education conditions in general and the Sunday School situation in particular. As a result the Church of Christ in China took the initiative in sending an invitation—approved by the administrative officials of eight church or mission groups—to the World's Sunday School Association to send at an early date a Sunday School specialist who would spend a year or more in China in guiding this much-needed survey. To this invitation the World's Sunday School Association responded favorably. This survey will probably be headed up by the specialist called for, a missionary and a Chinese. It has, also, been recommended that the National Christian Council and the World's Sunday School Association cooperate therein. This proposal is, says the World's Sunday School Association, "one of the most important received by it." This new articulation of forces that aims to close the gap in plans to meet modern religious educational challenges in China is both significant and promising. Frequent reference has been made to the need of a new organization that might

**Chinese Recorder*, January, 1930, page 60.

supplement the efforts now being put forth by existing societies along this line. The urgent necessity of a united effort to create an adequate supply of modernized literature has also been frequently pushed to the front during recent years. Various schemes have emerged to be quickly resubmerged. There is no undervaluation of the work of existing societies. Yet there is a growing opinion that something supplementary to and different from what they provide is urgently needed. Under such circumstances a new articulation of Christian forces is inevitable. Since efforts to unite the Christian forces along this line have failed we welcome this move towards the setting up of a parallel organization to meet the unmet needs of our present situation. We are glad to note, also, that it is the largest united Christian group in China that has taken the lead in this new articulation.

GET OUT OF THE BOG!

Governmental educational regulations have inveigled the Christian Movement into a bog. Escape from a bog is possible only when a foothold is available. What might furnish foothold for the Christian Movement to struggle out of the bog of registration? On the one hand, the government educational authorities desire an educational system that is exclusively pedagogical and scientific. This means, at least, that schools admitted into the national system must not be controlled in the interest of any particular religious sect. Unfortunately, of course, that is not all. One element influencing the government authorities wants to separate religion from education altogether. Another element is willing to allow religion to be related to education but does not know how to achieve it satisfactorily to all concerned. Educational regulations also admit of loose interpretations and are further complicated by contrasting and often contradictory local conditions and personalities. Governmental authorities not being able to satisfy everybody tend towards the radical position of divorcing religion and education. On the other hand Christian schools, in general, desire to function as an integral part of China's educational system. But though convinced that religion and education are vitally related they do not, in the large, know how to maintain this relation as registered schools. Some are experimenting as registered schools; others will not register except on their own terms; others are just stuck—they do not know what to do; a few groups are setting up unregistered "Bible" schools or schools separately registered as "Christian"! Some groups have both registered and unregistered schools. Thus some are trying to get out of the bog; some do not realize they are in it; while others seem to think that a bog can be made habitable! At the moment government authorities have a more united aim in this regard than the Christian Movement. The program of the former may serve as a plank to help them out of the bog.

But what of the Christian Movement? To relate religion to education looks simple. But unfortunately Christians are quite divided in opinion as to how they should relate them. They lack a plank! Unless they can find one their schools may remain bogged. Can such a plank be secured? Why not? The Christian forces *could*—if they would!—agree together to seek the privilege of relating religion to education on a *voluntary basis* and thus present a united appeal to government authorities. The Chinese people being essentially reasonable would certainly consider such an appeal. Furthermore government authorities would probably be glad to get this issue out of the way. A *united appeal* on the part of the Christian forces for voluntary religious educational activity might win their approval. At present the Christian schools are asking everything separately and nothing unitedly. Hence the government gets little help from Christians in solving this question because they are divided as to what they want. A unification of the method and purpose of Christians at this point would enable them to get out of this bog.

REUNION, UNION, FELLOWSHIP

These three terms are the fulcra on which the lever of Christian desire for a *more visible* Christian Unity is rested by different groups. "Reunion" calls for a merging into one relationship of certain ecclesiastical desiderata. But it sets too low for effective leverage. "Union" calls for the merging of certain modified features of church relationships into something almost new. It is, or may be, creative, as witness the movement in South India.* Unfortunately it is at times confused with "reunion." It is evident that *real union* will have to be to some extent *new*, a fact which reduces rapprochement with the Roman Catholic Church to a rather remote possibility. It makes progress towards general unity move slowly among Protestants even. It is generally conceded that Christian Unity is a more urgent necessity on "mission" fields than at the home base. The two bases act, however, upon one another. Since the setting up of various isolated nationalistic Christian movements or churches on "mission" fields is not a desirable form of Christian Unity this interaction of home and foreign bases serves as a controlling factor towards a world-wide unity. In any event "mission" fields cannot solve the problem in and by themselves even though at times the home base ecclesiastical momenta seem to deflect their progress towards unity. It is, however, true that the ecclesiastical forms of the older churches do not, in their entirety, suit the genius or needs of the younger churches. While these interlocking questions await solution the world in general wants to see Christian unity made more visible. How might we move towards this in China while waiting for hardy ecclesiastical

*See *Chinese Recorder*, February, 1930, page 96.

convictions to coalesce? The place or use of creeds is a secondary matter. It is easier to secure agreement thereon than on knotty problems of church authority. Now during recent years considerable progress has been made in interchurch Christian cooperation, in many forms of service to society, and in intercommunion. We need a much more rapid and greater degree of visible unity in both of these. Both are essential first steps towards the greater unity. If, for instance, intercommunion should become the general practise consideration of a new form of church unity would become more easy. After all those Christians or church dignitaries who cannot meet their fellows in the pulpit or at the communion table on any than their own terms are not likely to go far towards unity except on the same terms. If we stopped discussing ecclesiastical unity for a time and practised this cooperation and communion fellowship more assiduously we should find out what sort of ecclesiastical desiderata are dispensable and so clear the road for unity. In any event a wider demonstration of such free fellowship in communion with their one Lord would make the Christian claim of "spiritual unity" both more visible and more real. The world would cease bothering about our contrasting—sometimes conflicting—ecclesiastical ways if we achieved such a visible spiritual fellowship. It would result in a sharpened spiritual vision that would reveal how we might enlarge our working and worship relationship.

MAKING RELIGION REAL

Doubters and critics in China are daring religion to prove itself. A duel is on! To win this duel Christians must unify and demonstrate their message. They must both sharpen their sword and drive it up to the hilt into their environment. Articles appearing in our pages over a long period show a decided divergence in their definitions of religion. One conceives faith as a refuge, an escape and an inner saving experience; the other views it as a dynamic force in bettering environmental relationships. One contingent of Christians expects the Church to make the first definition an end in and for itself; another demands that the faith be demonstrated in and through social betterment. On the one hand the "Kingdom" is thought of as being within us *only* and so necessitating detachment from social problems; on the other hand, it becomes a "new society," a new social order. The result is confusion as to the function and message of the Church. Some interested onlookers decry its over-individualistic message; others decry its "social gospel." One group of Christians aims only at spiritual upbuilding; the other wants the Church to be an actual force for social righteousness. Some Christian critics thus charge the Church with being doped with quietism; others deem some Christian enterprises in need of "Christianization."

Escape or Fighting with a double-edged sword is one thing but trying to
Mastery? fight with a two-pronged fork is quite another. The fork,
 which the Church wields, needs to be welded into a keen
 single-bladed and double-edged sword! The Church must,
 of course, continue to provide opportunity for spiritual enrichment and
 rejuvenation. But it must do more! The inner life thus nurtured *must*
 also find expression in effort at social betterment. The inwardness
 of the "Kingdom" spirit *must* reveal itself in visible "Kingdom" con-
 ditions in the society of which the Church is a part. Only thus can
 the Church win the duel it has not sought yet cannot escape. Many,
 of course, will be all too easily satisfied to think of religion as a
 means of escape from life's often irritating entanglements. But leader-
 ship for the Church will not come out of such quietistic religionists,
 unless, as sometimes happens, they are paradoxically belligerent. It is
 well that the Church fight prostitution, opium, alcohol, illiteracy and
 seek to relieve poverty and famine. But it must go further! Not only
 must it seek to beat these evils to their knees it must also unearth and
 remove their causes—cut the nerve of their power. Nowadays the
 Church is charged by some with being afraid to come into such an open
 conflict with the causes of social unrighteousness. A religion that seems
 to shrink from open conflict with the causes of social ills will not win
 modern youth, though it may provide a refuge for the weary and the
 disillusioned. Chinese youth, for instance, is *not* seeking escape from
 life's problems; they demand that religion help solve them. Modern
 science and education have engendered the spirit of mastery of physical
 forces and social ills. Modern youth, therefore, wants a religion that
 helps win this mastery. That is the opposite of a religion of escape. A
 religion of mastery of the self, social ills and the world is what the times
 demand.

After all this split definition is quite unnecessary. Christ
Divergence put both emphases together when he admitted agreement
Unnecessary. with the old double law that men should love God with
 all their being and their neighbor as themselves. The
 Church all too often becomes a place where men bask in the love of
 God for them and seek to enlarge their love for Him but make little
 or no attempt to make love for neighbors work in the social neighbor-
 hood. The program for this social neighborliness was left to us to
 work out. To demonstrate the power of the Church in social better-
 ment is to work it out. In place of this split definition we need a new
 integration of the old double law—the two-edged sword of the spirit.
 The Church must show its love for God in daring ways of loving men.
 It must love its neighbors hard enough to fight the environmental evils
 that poison and enslave their spirit. That leads not to a religion of
 escape, but to a religion of mastery.

Early History of Missions in Shanghai*

F. L. HAWKS POTT

IT is quite impossible to separate entirely the history of Missions in Shanghai from that of other parts of the country. All missionary work, of course, is closely related, and the development of missionary work in Shanghai proceeded *pari passu* with that in other localities. At the same time, Shanghai has become such an important center that it is not unnatural to regard it as an entity, and to review briefly its early missionary history.

Originally I had intended to write on the history of Missions in Shanghai, but it soon became apparent that it was altogether too large a subject to be treated in one short paper and hence I decided to confine myself entirely to an account of the beginnings of missionary work in Shanghai. There is much that is of interest in connection with the early days, 1843 to 1865, and to that period only shall I direct your attention. This will account for the fact that I have been unable to use a good deal of the material available and that I have been obliged to omit references to missions which came to Shanghai at a later date.

One other brief word of introduction. I have been obliged to limit my subject still further, and shall only deal with Protestant Missions. Thus I shall say nothing about the great work done by the Jesuits in this part of China, and of the remarkable center developed at Zikawei.

It is sometimes said that Missions act as the pioneer of trade and that the merchant follows in the footsteps of the missionary. However true that may be in regard to certain countries, it is not true in regard to China. In this country, as far as Protestant Missions are concerned, we find the merchant coming first, and by his insistence opening up the country gradually to foreign commerce. The missionary availed himself of the opportunity thus afforded, and began what might be called the greatest missionary enterprise of the nineteenth century.

Morrison could only carry on a very restricted work in Canton, and could not have done that, had he not been in the service of the East India Company trading in China, and thus secured the right to reside at the factories in Canton and Macao.

The establishment of Missions in Shanghai was due to the opening of the five treaty ports, Canton, Amoy, Foochow, Ningpo and Shanghai, at the close of the first war between China and Great Britain (1841-1842).

*Address delivered at Shanghai Missionary Association, March, 1930.

NOTE.—Readers of the RECORDER are reminded that the Editorial Board assumes no responsibility for the views expressed by the writers of articles published in these pages.

The opening of the treaty ports extended the sphere of influence for Christian Missions, and as quickly as circumstances would permit, the new field was occupied.

To the London Missionary Society belongs the honor of sending the first Protestant missionaries to Shanghai. A member of the London Mission, Dr. Morrison had been the pioneer of Protestant Missions in Canton (1807) and Doctors Medhurst and Lockhart were the pioneers in Shanghai in 1843.

The early missionaries sent out by the L. M. S. were without exception men of marked ability. It would be difficult to find in any other Mission the intellectual peers of such men as Morrison, Legge, Medhurst, Lockhart, Milne, Wylie, Muirhead, Edkins and Griffith John.

W. H. Medhurst came as a missionary to the East in 1816, and was first stationed at Malacca, where he was in charge of the printing press connected with the Anglo-Chinese College.

In 1835 Medhurst in company with Mr. Stevens, the seaman's chaplain at Whampoa, in a hired brig made a voyage along the coast of China as far as the Shantung Peninsula. The account of this voyage, written by himself, is absorbingly interesting. In it he tells of his interviews with the officials at Shanghai, and the difficulty that arose over the question of etiquette, on account of his persisting that he was entitled to sit in his interview with the Taotai; he refused to stand, because he thought it implied disrespect to him as an Englishman.

When the officials argued with him and pointed out that the magistrate was the greatest Chinese in Shanghai, he replied, "the individual who now addresses you is the greatest Englishman in Shanghai, and does not choose to compromise the honour of his country, or risk the success of his enterprise, by submitting to be treated as a barbarian, or contemplated as an offender."

And thus the interview came to an end.

Dr. William Lockhart had joined the staff of the Mission in 1838 and had at first been stationed at Malacca and Hongkong, and then later at Chusan.

These two, Medhurst and Lockhart, were appointed to open a Mission in Shanghai according to the following resolution passed at the conference of the London Missionary Society to China held at Hongkong in August and September 1843.

"That Shanghai and Ningpo both appear to be eligible stations for permanent occupancy. But as it is not desirable to divide our missionary strength too much, Messrs. Medhurst, Milne and Lockhart be recommended either the one or the other, as shall seem best on their conferring together at Chusan, but as soon as their hands are strengthened by the arrival of other brethren, both stations be occupied."

Medhurst travelled to Shanghai as one of the party accompanying

Captain George Balfour, the first British Consul at Shanghai, acting as his interpreter, and Dr. Lockhart followed shortly after.

With a little imagination we can picture Shanghai as it was when Medhurst and Lockhart arrived. Outside of the city all was open country. It was not exactly a mud flat, but similar to the present suburbs, dotted with little hamlets, and cut up by numerous streams. Even after Consul Balfour arranged with the Taotai for the setting apart of a small area for foreign residence and business, some time elapsed before this was occupied. Foreign residents continued to live outside the city wall in Nantao up to 1849. The number of foreign residents was very small, perhaps not more than fifty, and even after four years it did not total more than one hundred and seventy-five.

The two new missionaries encountered considerable difficulty in securing a place to live, but finally Medhurst obtained a house outside the East Gate, sufficient for the accommodation of his family, and with rooms below that could be used as a printing office and bindery. The rent was \$250.00 a year. At first Mr. Lockhart and his family lived with him, but later were able to obtain a house outside the South Gate.

The Committee of the L. M. S. in London seems to have had serious doubt as to whether Shanghai was a promising field for missionary work. It would have preferred Amoy. Hence we find Medhurst writing his arguments advocating the claims of Shanghai. He said, "Shanghai was entirely unoccupied before our arrival and we are not aware of any other missionary society contemplating the fixing up of a station here. Its having already become the resort of English ships and merchants to the extent above alluded to shows in what light the children of this world view Shanghai as a post of occupancy, and the flocking to it of native vessels from all parts of the Empire, along shore as well as inland, and the central position it occupies at the very junction of the richest and most populous provinces of China shows that Shanghai ranks among the most important of its cities. It is confidently expected that Shanghai, to which the teas and silks of the interior come as the nearest port, will one day rival Canton in prosperity, and may we not hope that Protestant missionary efforts will also succeed here as those of the Catholics have already done. These latter know how to value a post, having sent up hither no less than ten European missionaries during the last six months while our Society is doubting whether it should be retained as a permanent station."

These arguments seem to have had an effect, as in 1845 we find the Directors of the L. M. S. authorizing the purchase of land and the erection of buildings.

Dr. Medhurst writing on December 27th, 1845, says, "Previous to the receipt of your letter we had taken steps for the securing of

ground in the neighbourhood of this city and have now completed our arrangements for the purchase and perpetual lease of a couple of acres of ground, about half a mile outside the North Gate of this city in the rear of European residences, and situated on the high road leading to Soochow. The cost of this will be about 700 odd dollars. Dr. Lockhart has secured an equal portion adjoining it for a native hospital and residence for himself, the former of which will be erected by voluntary subscriptions, and the latter will be built by a sum of money lent by a friend at interest which will be paid in the form of rent. Dr. Lockhart hopes to get up his establishment without expense to the Society."

Again writing April 10th, 1846, he makes the interesting statement, "The Taotai and the Intendant of Circuit, who gave us permission to obtain the land had some scruples at first about allowing us to settle apart from the other Europeans and in the more immediate vicinity of the native population, but considering the goodness of our object he granted the site on condition of our building houses somewhat like those of the Chinese."

The above, of course, refers to the purchase of the property on Shantung Road. The first buildings erected on the mission property were the residence for Dr. Medhurst, the printing offices, a hospital and a chapel. As is usually the case, the total expense was somewhat more than had at first been estimated, and this led to some criticism on the part of the Directors. Dr. Medhurst in reply points out the great advantages that had been secured, and in the light of the present congestion on Shantung Road, it is somewhat amusing to read, "It is much better to pay a few hundred pounds extra to have your missionaries located in healthy places and well housed than to pay ever so much more in passage for agents returning home with broken health and spirits occasioned by close confinement and unhealthy dwellings."

In regard to the project of erecting a chapel, we find that the first intention was to erect a church, largely for the use of the foreign community, to serve as a place of worship for members of all Protestant churches, and for this purpose subscriptions were solicited from the foreign community. Owing to some difference of opinion among some of the subscribers, the plan was abandoned and instead the Mission erected a chapel for Chinese services. In this, however, as far back as 1845 English services were conducted, and an association was formed among the worshippers which led to the building of the first Union Chapel in 1863.

The history of the hospital is very unique. As we have said, Dr. Lockhart began his medical work in rented premises outside the South Gate. Finding these inadequate, he made an appeal to the community for the erection of a new hospital. A circular was issued on

February 21st, 1846, and a sum of \$2,381.47 was raised. The subscribers were then called together and seven trustees were elected to hold the property in trust, on condition that it should always be used as a hospital for Chinese, and be temporarily rented to the resident medical missionary of the London Missionary Society in China.

This was the way in which the first hospital on Shantung Road came to be erected.

In the early days evangelistic work was limited to Shanghai and its neighborhood. According to regulations no foreigner was allowed to travel freely in the country, and it was forbidden to go so far that a return to Shanghai on the same day was impossible. In other words the missionary could not be absent from Shanghai overnight.

One very serious incident arose in connection with the missionaries of the London Mission on March 8th, 1848. Doctors Medhurst, Lockhart and the Rev. Wm. Muirhead were anxious to visit Tsingpoo for the purpose of preaching and distributing tracts. In order to comply with the regulations, they left on their boat very early in the morning, intending to make the trip and be back before night. Tsingpoo is about 20 miles distant from Shanghai. After reaching the city, they entered the gate and as they walked along the streets began to distribute tracts to the shopkeepers. It so happened that at that time the town was crowded with some 13,000 men who had recently been discharged from the junks carrying tribute rice to Peking, because the government had decided to send it by sea to Tientsin instead of by the Grand Canal. These men began to make trouble by snatching at the tracts. Dr. Lockhart in his endeavor to keep them back from crowding on to Dr. Medhurst and Mr. Muirhead, accidentally hit a man in the crowd with the cane he was carrying. This increased the excitement and the party decided to abandon the idea of preaching in the market place and to return immediately to their boat. On the way back they were met by some men from the junks, who had heard of the trouble in the city and had been stirred up by exaggerated reports. They began to cry out that they were going to beat the missionaries and attacked them with sticks and cross-bars and a heavy chain with an iron thong at the end. The missionaries tried to defend themselves, but were soon forced to flee. Dr. Lockhart, however, was unable to get away from his assailants, who were beating him unmercifully until the other two returned to rescue him, and then all three fled for their lives toward their boat. They were pursued and overtaken by the junkmen, and taken back to the city, suffering many blows on the way and being felled to the ground many times. They were robbed of their watches, spectacles, gloves, caps and part of their clothes. When they approached the city walls a dispute arose among the junkmen as to whether they should take them through

the city or around the outside of the walls to the junks anchored on the opposite side. It was finally decided to take them into the city. Here some of the runners from the magistrate's yamen seeing their plight took charge of them and led them to the magistrate's office. The latter after some investigation sent them under guard to their boat and thus they were able to get back to Shanghai.

As you will remember, the British Consul, Sir Rutherford Alcock, considered it important to take up the case and have the guilty ones brought to punishment. By refusing to allow the junks carrying the tribute rice to Peking to sail from Shanghai, and by sending a representative to report the affair to the viceroy at Nanking, he was able finally to get the matter adjusted.

Dr. Lockhart's wife, Mrs. Catherine Lockhart, a sister of Sir Harry Parkes, was the first English lady to set foot in Shanghai. She was fond of taking a walk for exercise out into the country to the bridge called in Chinese, Hsieh Chiao (斜橋), and for this reason it became known to her friends as Catherine's bridge. How it later became known as St. Catherine's Bridge is a mystery. The French Municipal Council may be responsible for the canonization of this estimable lady, or it may be considered as a tribute paid by her friends to her character.

Dr. Lockhart wrote an exceedingly interesting book "The Medical Missionary in China" in which he gives a graphic account of the work of a pioneer medical missionary. Among other things he narrates the story of his experience at his hospital when the city was held by a band of rebels known as the "Small Swords." The Imperialists were attacking from without and the "Small Swords" were repelling the assaults from the city wall. As the hospital was in the line of fire it occupied a dangerous position. He tried to persuade both sides to respect the neutrality of the hospital and ministered alike to the wounded among the Imperialist troops and the rebels.

Later in 1861, Dr. Lockhart moved to Tientsin and then to Peking. Owing to his medical skill he gained entrance into the capital and was the first foreign Protestant missionary allowed to reside there.

One of the outstanding figures of the London Mission for many years was the Rev. Dr. Wm. Muirhead, who arrived in Shanghai in 1847. For 53 years he was incessant in the work of itineration and public preaching. His interest was mainly in evangelistic work, but he was also a believer in the day school as an evangelistic agency. He started an Anglo-Chinese School which was carried on for some years in the London Mission Church (天安堂) on Shantung Road. It was not, however, until some years later that the L.M.S. really took up educational work in earnest and founded Medhurst College. Dr. Muirhead, although a fluent speaker of the language, was not as great a Chinese

scholar as some of his colleagues. Some of you will recall his venerable appearance. Somewhat stern of countenance, he possessed a great heart. Inclined to be autocratic, yet he was respected and admired by the younger missionaries who worked with him, and who looked up to him as a father.

Another missionary who played an important part in the London Mission in the early days was Alexander Wylie. He arrived in Shanghai in 1847 and took charge of the Mission Press. He was a man of scholarly tastes and his researches into Chinese literature are of great value. In 1863 he was appointed to be the first agent of the British and Foreign Bible Society in China.

The next Mission to undertake to establish work in Shanghai was the Church Missionary Society. Two missionaries: the Revs. T. McClatchie and George Smith, arrived on the field in 1844. The latter was obliged to return home after a short stay on account of ill health, but later returned to China as the first Bishop of Victoria (Hongkong) in 1849.

As the Church Missionary Society decided to make the province of Chekiang its main sphere of work, it did not exert any great effort to develop its station in Shanghai.

McClatchie was in China, with some intervals spent in England, until 1880, but a good part of his time was spent as secretary of the Mission and in ministering to the English congregation of Holy Trinity Church.

An Anglo-Chinese School, founded in 1850 by contributions from foreign residents, was carried on under the auspices of the C. M. S. It is still in operation and is now located on Range Road.

Fresh development of the work of the C. M. S. took place after Archdeacon A. E. Moule was transferred to Shanghai as secretary of the Mission in 1881, but this belongs to a later period than the one we are considering.

The fact that the C. M. S. decided on Chekiang rather than on Shanghai is in line with the attitude taken by several Boards in the early days. It was not anticipated that Shanghai would become a much more important center than Ningpo.

The Protestant Episcopal Church in the U.S.A. was the next in order to send missionaries to Shanghai. The missionary work of this church among the Chinese began in 1835 in Batavia. After the signing of the Treaty of Nanking it was moved to Amoy and then later in 1845 to Shanghai. As is so often the case in those early days, the develop-

In this account of the early days of the London Mission in Shanghai, I am greatly indebted to the Rev. E. Box, who kindly placed at my disposal the manuscript journal containing the letters of Dr. Medhurst and his Colleagues to the Committee of the L. M. S. in London.

ment of the work was largely due to the labors of a remarkable leader. In this case it was Dr. W. J. Boone, a graduate of South Carolina College who had taken degrees both in law and medicine. From his early manhood, he had been filled with missionary enthusiasm. When a fellow student named Pinckney remonstrated with him and said, "But you can't go to China, China isn't open," he replied "Pinckney, if by going to China, and staying there the whole of my natural life I could but oil the hinges of the door so that the next man who comes would be able to get in, I would be glad to go."

While on furlough in the U. S. he stirred up fresh interest in the China Mission, and six new missionaries were appointed. The Episcopal Church, in accordance with its theory that missionary work can best be conducted under episcopal supervision, decided to appoint a Bishop, and so on October 26th, 1844, Dr. Boone was consecrated in St. Peter's Church, Philadelphia, as the first American Missionary Bishop to China. At this service, a young Chinese, Wong Kong-Chai (黃近霞) who had accompanied the Bishop to America was present. Some years later he became the first ordained Chinese clergyman in the Mission. In this way the American branch of the Anglican Communion was in advance of the Church of England, which did not appoint a Bishop to the see of Victoria until 1849.

Upon arrival in Shanghai, June 7th, 1845, Bishop Boone and his party resided in the suburbs of the native city.

From the very first he realized the value of educational work, and as soon as the Mission was settled in its new home, a boys' boarding school was opened.

He gave much time to the work of translation, putting into Chinese portions of the Prayer Book and helping in the revision of the New Testament. As an example of his breadth of mind, I may mention the Catechism he prepared for candidates for baptism. He took as its basis books written by Roman Catholic missionaries. A strong evangelical himself, he felt that when the accretions were swept aside, the Roman Church was teaching the same great fundamental truths in regard to God and Christ as Protestants. This Catechism has been revised and is still in use in the Mission.

He was called upon to take part in the great Term Controversy (1848-1851) as to the proper translation for the word God. It is curious to see how the division of opinion seemed to be on national lines. The great English missionaries for the most part favored "Shangti" (上帝), and the Americans, with the exception of Dr. Bridgman, the use of the word "Shen" (神).

He showed his legal education when in answer to one of his opponents who said that he could not see how Bishop Boone could get the Christian idea of God out of "Shen," he replied that he had no

intention of trying to do so, but was bent on putting the Christian conception of God into "Shen." Perhaps if both sides had realized that any term was inadequate to express the full Christian conception, the controversy might not have been carried on with such vehemence and with so much misunderstanding.

In 1850 the first church building of the Episcopal Mission, Christ Church, was erected in the native city. It was built in Gothic style of architecture, and for a long time stood, as a traveller described it, as an oasis of cleanliness in a desert of filth.

In 1853 an important step was taken in purchasing property in Hongkew for the boys' school, the residences of the mission staff, and for a church. The Church of Our Saviour was erected in 1854, and at that time stood close to the shores of the Huangpu. This locality was chosen because property could be acquired there more cheaply than in the English Settlement. The decision to make this a center for missionary work had a good deal to do with Hongkew becoming known as the American Settlement.

During the troublous time in Shanghai when the "Small Swords" occupied the city and during the days of the Taiping Rebellion, the fact that the Mission had located much of its work in Hongkew proved fortunate. It became a haven of refuge for missionaries from the strife in the neighborhood of the city walls.

In 1858 after the second war between Great Britain and China, treaties of peace were signed with China which secured toleration of Christianity everywhere throughout the Empire, and this of course furnished extended opportunities for missionary work. The Church at home increased the staff in China. In 1859 eight young men were appointed, among them being the Rev. E. H. Thomson (afterwards Archdeacon), who completed more than fifty years of service, and became one of the best known missionaries in China. Another was the Rev. S. I. J. Schereschewsky, a great linguist. On the long voyage out to China he studied the Chinese language and acquired a sufficient knowledge of it to preach on the first Sunday after his arrival. Until he became Bishop he lived in Peking and spent a good part of his time in the translation of the Scriptures. He is remembered as the founder of St. John's College.

The years 1860-1865 were trying ones for the Mission. There was rebellion in China and civil war in the United States. The lack of funds from home made retrenchment imperative. The boys' school was disbanded and a part of the property in Hongkew was sold. Many of the staff retired, and in 1863 only Bishop and Mrs. Boone, Mr. Thomson and Miss Catherine Jones were left in Shanghai.

On July 17th, 1864, Bishop Boone passed away and the Mission was left at a critical period without a head. That it was able to

survive the critical period was due largely to the fidelity and steadfastness of Archdeacon Thomson. The grave of Bishop Boone may be seen in the Shantung Road Cemetery.

Owing to the emphasis placed on schools and the training of men for the native ministry, which were the keystone of the policy adopted by Bishop Boone, several remarkable Chinese leaders had been trained for carrying on of the work of the Church—among these being the Rev. Wong Kong-Chai (黃近霞) for a long time pastor of the Church of Our Saviour, the Rev. Yen Yung-Kyung (顏永京) who played an important part in the founding of St. John's College, and the Rev. Woo Hung-Nyoh (吳虹玉) who was instrumental in the development of St. Luke's Hospital. The influence of these three men in the cause of Christ was incalculable.

Next in chronological order comes the American Board of Commissioners for Foreign Missions. This, however, was only temporarily located in Shanghai. The opening of a station came about by Dr. E. C. Bridgman, the first American missionary sent to China (1830), moving up from Canton to Shanghai to assist in the work on the translation of the Bible.

The missionary forces had decided to cooperate in the revision of the translation of the Bible, and the delegates of the different Missions met in Shanghai in 1847. The committee had as members during all or some of its existence Medhurst, J. Stronach, Milne, Bridgman, Boone, Shuck, Lowrie and Culbertson, most of them men of long experience in China. Not all were active, and a large part of the burden was carried by Medhurst, Stronach, Milne and Bridgman.

On many matters the delegates were in accord, but there was great difference of opinion in regard to the translation of the word God (*theós*). When in 1850 the New Testament was finished, the committee decided to leave the terms for God and Spirit (*πνεῦμα*) untranslated and to permit the various societies and agencies to fill in the terms they preferred.

When it came to translating the Old Testament, there was so much disagreement on the principles of translation that there was a split in the committee and two versions were prepared one by Medhurst, Stronach and Milne, and another by Bridgman and Culbertson. The former was completed in 1853, and the latter in 1862. The former was better in literary style, but not altogether accurate. The latter while more accurate was not so elegant in style. Bridgman with the aid of others completed another version of the New Testament to correspond with the work he had done on the Old.

The Delegates' Version of the New Testament remains in use even to-day.

The A.B.C.F.M. did not have a formally organized work in Shanghai until 1854, when William Blodget and Henry Atchison were appointed. The work at this station, however, was discontinued in 1866, when the missionaries were transferred to the north.

Dr. Bridgman was a keen Sinologist and it was largely through his efforts that the North China Branch of the Royal Asiatic Society was organized in Shanghai, of which he became the first President.

He died at Shanghai, November 2nd, 1861, and is buried in the Shantung Road Cemetery. The Girls' School at the West Gate founded by the Episcopal Mission and later transferred to the Women's Union Mission, is named after him, and his memorial tablet may be seen in the London Mission Church on Shantung Road.

In 1847 another Mission was established in Shanghai, that of the Southern Baptists. The first missionaries were J. L. Shuck, T. W. Tobey and Matthew T. Yates who with their wives arrived in 1847. Yates became the outstanding figure of his denomination in Shanghai and the province of Kiangsu, and spent forty-two years in missionary service.

He came from North Carolina, where he had been brought up on a farm, and was educated at Wake Forest College.

One of his professors in recommending him to the Foreign Mission Board gives the following description. "Mr. Yates is over six feet high, straight, broad-chested, and inclined to be spare, with black eyes and hair, an agreeable countenance, and for his opportunity, an easy and dignified manner. He has a very pleasant full voice and possesses indeed many elements of a forcible and commanding speaker. I think that he has a well-balanced mind."

Upon arrival in Shanghai, with some difficulty he found his way to the residence of Bishop Boone. The day was spent in trying to obtain a place where he and his wife could pass the night. Upon reporting his failure to Bishop Boone the latter very kindly said, "If you have bedding, you can sleep on my parlor floor; that is the best we can do for you." In writing of this experience Yates said, "Thus you see we made a humble entrance into China, our first night in Shanghai being passed on the floor; but we entered. Next day the good bishop succeeded in borrowing a bedstead, and we were more comfortable."

He succeeded in securing the property outside the old North Gate which for many years was the center of the work of the Southern Baptist Mission. Here a church and a residence were erected.

On account of trouble with his eyes, he was unable to devote himself to the study of the Chinese classics and never became a great scholar, but he had a wonderful ear for sound, and was able to acquire the spoken language so well that he became known as the

best speaker of the Shanghai dialect among the missionary body. Even Chinese acknowledged that if they could not see him when he was speaking, they would believe it was one of their own countrymen. He prepared the first book on the Shanghai dialect for the use of students, called, "First Lessons in Chinese."

Residing at the old North Gate, he was an eye-witness of the taking of the city of Shanghai by the "Small Sword" rebels in 1853 and passed through many exciting experiences when the Imperialists attempted to retake the city. His house was directly in the line of fire. After removing the other missionaries and his family to a safe place, he remained to protect if possible the mission property. Here he lived, shut off from the rest of the Settlement for a period of eighteen months, a spectator of sixty-eight miniature battles, and of many scenes of horror and cruelty.

The following are among the wonderful experiences he narrates in his letters.

"Some one in charge of a battery in attempting to put a shot against the North Gate, aimed so wide of the mark that he put it through the roof of my house. It pierced one of the main roof beams and then failing to bury itself in the next beam, it dropped on the ceiling of my room and rolled on the laths. These began to give way under its weight. Seeing that it was going to drop on a pet table, I jumped on a chair and caught it as it fell. Thus I saved my table from injury. It proved to be a nine-pound wrought-iron shot."

At another time when he was standing in an exposed position, trying to persuade a party of rebels not to destroy the house of some poor people, he describes how "a twelve-pound shot passed only three feet above my head. The space between my head and the cannon ball was easily determined by the mark of the shot on a tree beyond me. The concussion prostrated me as well as many of the rebels who were in the line of the shot, but apart from a severe fright, I received no injury."

When the Civil War broke out in the United States in 1861 his support from the home land was entirely cut off and he was obliged to take up some occupation which would give him an income, while carrying on the work of the Mission without salary. For a time he occupied the position of interpreter and superintendent of Chinese taxes for the Shanghai Municipal Council, but at the same time kept up his preaching in the Mission Chapel.

In 1869 he suffered the affliction of losing his voice, and was unable to speak above a whisper. This of course was a great calamity to one whose powers lay so much in preaching. Before he could obtain relief, he was obliged to leave China for a visit to the U. S. and then

again for travel in Europe. Failing to obtain a complete recovery, he accepted for a time the positions of United States Vice Consul and Interpreter at the Consulate General.

Finally having regained the use of his vocal chords, he resigned these positions, and left the government service, even though at that time he had been offered the position of Consul General.

He said, "I could not accept without giving up my missionary work—my life work. No office, no gift of the Government could induce me to do that while I am able to preach and to translate. I resigned therefore the honors and the emolument."

Another great missionary, Dr. Crawford, who had been associated with him for eleven years, left Shanghai to take up work in Shantung in 1863, and for a long time Mr. and Mrs. Yates were practically alone.

Yates was a man of sound judgment and was not carried away by the movement of Dr. Crawford for decentralization in mission work, that is, giving up the Board of Missions at home and organization in the field, and making each missionary responsible only to the congregation that sent him out and supported him, and was not a believer in the policy that there should be no paid Chinese agents in the employ of the Mission.

He died March 17th, 1888, as the result of a stroke of paralysis. Dr. Angell, President of the University of Michigan and American Minister to China, is reported to have said, "More than any other man in China, he has shown what the Gospel can do for the Chinese."

In connection with the establishment of the Baptist Mission we will refer to the founding of an allied Mission—the Seventh Day Baptist. It was established by the Revs. Solomon Carpenter and Nathan Wardner, who with their wives arrived in Shanghai in May, 1847.

In 1850-51 a chapel was built inside the city, with a residence for Dr. Carpenter, and at the same time a bungalow was built for Dr. Wardner at the present location of the mission buildings outside the West Gate.

The Civil War cut these missionaries off from the source of supply and Carpenter was obliged to earn his support by serving as interpreter at the U. S. Consulate.

For quite a long period the work of the Mission was left entirely in the hands of Chinese pastors. A period of renewed activity began in 1880.

The next in order to establish work in Shanghai was the Methodist Episcopal Church (South).

The first missionaries were Charles Taylor, M.D., and the Rev. B. Jenkins, D.D., who with their families sailed from Boston on the 24th of April, 1848, and landed in Hongkong on the 12th of August

of the same year. Taylor came on to Shanghai, reaching here on September 20th. Jenkins was obliged to remain in Hongkong for some time on account of his wife's health and did not reach Shanghai until the following year.

The Mission suffered at first on account of breakdown in health of many of the early missionaries.

In 1854 the staff was strengthened by the arrival of Messrs. Lambuth, Kelly and Belton, but of the trio only Lambuth was able to remain in China. He had a long and distinguished career, and in 1885 when his Board determined to open a Mission in Japan was sent there to inaugurate the work in that country.

In July, 1860, Allen and Wood with their families joined the Mission. Of these two Dr. Young J. Allen became one of the outstanding missionaries in Shanghai. He was a man of great ability, good scholarship in Chinese, and of broad views.

Owing to the Civil War in the United States, no new recruits joined the Mission for a long period. In fact it was not until fifteen years after the arrival of Allen and Wood that the Mission was strengthened by the arrival of Dr. A. P. Parker.

Cut off from support from the Board of Missions during the civil war period Dr. Allen was obliged to seek some other means of maintenance and took up the position of translator at the Kiangnan Arsenal. This contact with officials broadened his vision as to the needs of China.

When he was able to resume regular missionary work his efforts were directed into educational and literary channels.

In literary work, he started a very influential magazine, "A Review of the Times" (萬國公報) for the purpose of conveying western ideas to officials and scholars. This had a wide circulation and was undoubtedly instrumental in preparing the way for the reform movement in China.

He was a most industrious translator and altogether more than two hundred volumes were produced by his labors.

Following close on the heels of the Southern Methodist Mission, came the American Presbyterian Mission (North) which was established in Shanghai, 1850.

At first the efforts of this Mission had been concentrated on Ningpo where Dr. B. McCartree arrived in 1844. This accounts for the fact that we find the names of such illustrious missionaries as Dr. John L. Nevius (1854) and Dr. W. A. P. Martin (1850) in connection with Ningpo, as at first they were located at this station.

The first missionaries assigned to Shanghai were Messrs. Wight and Culbertson. The latter had been sent to Shanghai to serve on the Committee on Bible Revision in the place of the Rev. Walter M.

Lowrie, who lost his life at the hands of pirates, while he was returning to Ningpo.

Mr. and Mrs. Wight were newly appointed missionaries from the U. S. Wight and Culbertson first lived in a house on Yang King Pang (now Avenue Edward VII) near the Bund. In February, 1852, Mr. Wight moved into a Chinese house formerly occupied by Dr. Bridgman at Wong-Ka-Mo-Deu (黃家碼頭) near the Tung-Ka-Tu Cathedral. While residing here, Mr. Wight superintended the erection of a new house at the South Gate, into which he and his wife moved about the middle of August.

He, like Dr. Yates, was an eye-witness of the capture of Shanghai City by the "Small Sword" rebels.

When the news of the death of the Rev. W. M. Lowrie reached his brother Reuben in the U. S., it determined him to volunteer for missionary work in China. Hearing that Mr. Wight had been obliged to leave Shanghai on account of a breakdown in health, he applied to be appointed to that station.

He resided at the South Gate and was instrumental in developing that center. His death occurred after he had been in China about six years, on April 26th, 1860. His name was perpetuated in connection with the Lowrie High School, and also at a later period by the splendid labors of his son who recently passed away at Paotingfu.

Mr. and Mrs. Farnham arrived on March 9th, 1860.

Just as Dr. Yates and Mr. Wight passed through exciting experiences at the time of the taking of Shanghai by the "Small Swords," so Dr. Farnham was a close observer of the attack on the city by the "Taipings" in 1860.

You will recall that some of the English and French troops engaged in the second war with China were detained in Shanghai for the purpose of helping in defence of the city when threatened by the "Taipings."

A regiment of Sikhs, under Colonel Hough, was stationed in the Ningpo Joss House; the Old North, the West and two South Gates were garrisoned with British soldiers; and the New North and two East Gates by the French. The British officers were in close touch with the missionaries at the South Gate. On August 18th the "Taipings" delivered the first assault, and the missionaries at the South Gate found themselves between two fires, that of the defending force on the walls of the city and that of the attacking force. Although the rebels assured them that they would be safe in their houses, the missionaries thought that discretion was the better part of valor, and decided to remove into the Settlement. A difficulty was created by the soldiers of the defence force on the walls opening fire on the rebels. Dr. Farnham had to take the risk of exposing himself to fire in order to call out to Captain Budd to explain his predicament. The officer gave the order to cease

firing and the missionary party was thus enabled to skirt the city. The same danger occurred when they reached the portion of the wall guarded by Captain MacGilvary, but he too gave the order to cease firing until the missionaries had passed. Dr. Farnham gives a vivid picture in the jubilee papers of the Presbyterian Mission published in 1894, of the destruction and ruin wrought by the "Taipings" in the vicinity of Shanghai.

No account of the work of the Presbyterian Mission would be complete without mentioning the establishment of the Press in 1860. From the beginning of their missionary work in China, the Press played an important part. It was first located at Macao in 1844, and then moved to Ningpo and finally found a permanent home in Shanghai.

Mr. William Gamble who came out in 1858 was largely responsible for putting this agency of missionary work on its feet. It was he who selected Shanghai as his base of operation, when few beside himself were able to forecast its future importance as a missionary center. It was situated at first in some Chinese houses connected with Mr. Culbertson's house in Hongkew, and later moved to the Little East Gate, then to Peking Road and finally to its present site. At one time or another, the following well-known missionaries were in charge of the Press: the Revs. J. Wherry, C. W. Mateer, J. M. W. Farnham, G. F. Fitch, and Mr. J. L. Mateer.

In days gone by, before the Chinese took up modern printing, it was even of greater value than it is now to the whole mission body in China.

As you have listened to this brief account of the early days of Missions in Shanghai, you have probably noted that beginnings were made in all branches of missionary work: evangelistic, educational, medical and literary, and that strong foundations were laid upon which those who came after were able to build.

As you have heard something of the lives of the early missionaries, you must have felt they were men of faith and vision. In the face of many discouragements and difficulties they persisted in their efforts. We have reaped where they have sown.

In the trying times through which the Christian Church is now passing we can draw inspiration and encouragement from the fidelity of these Heroes of the Faith.

Jesus As I Know Him

CHAPTER V.

PETER S. KUAN.

THERE was a young man about thirty years of age, full of zeal and compassion. He lived in a time of great economic pressure. He was very kind and sympathetic to his people. Before he reached the age of thirty, he had made a thorough study of certain life problems such as "Social Reorganization" and "Human Relationships." He went through a period of self-awakening before he reached the stage of self-determination, and likewise he first effected a change of heart before he brought about any changes in forms. His first address to the public was the reading of a passage from Isaiah in the synagogue of his native town:

"The Spirit of the Lord is upon me,
Because he anointed me to preach good tidings to the poor;
He hath sent me to proclaim release to the captives,
And recovering of sight to the blind;
To set at liberty them that are bruised,
To proclaim the acceptable year of the Lord."

His charge and admonition to his disciples were in the following words:

"If any man would come after me, let him deny himself, and take up his cross daily, and follow me. For whosoever would save his life shall lose it; but whosoever shall lose his life for my sake, the same shall save it. For what is a man profited, if he gain the whole world, and lose or forfeit his own self?"

"Thou shalt love thy neighbor as thyself."; "Thou shalt forgive thy brother until seventy times seven"; "And why beholdest thou the mote that is in thy brother's eye, but considerest not the beam that is in thine own eye?"

He was very straightforward and never mindful of suffering adverse consequences himself. Whenever he found truth, he would do whatever seemed right regardless of criticism and misunderstanding on the part of others, only showing his genuinely sincere attitude and working for no appreciable compensation.

Once a woman taken in adultery was brought before Jesus for trial and condemnation. He stooped down and wrote with his finger on the ground and kept silent for a while. Then he said to the accusers, "He that is without sin among you, let him first cast a stone at her." And when they heard it, they went away one by one, leaving the woman behind. Jesus said to her, "Sin no more hereafter." How sympathetic and merciful he was to this woman!

Jesus also said to his friends, "Be not anxious for your life; what ye shall eat; nor yet for your body, what ye shall put on. For the life is more than the food, and the body than the raiment. Consider the ravens, that they sow not, neither reap; which have no store-chamber nor barn; and God feedeth them: of how much more value are ye than the birds!" He wanted people to get rid of anxieties so as to cultivate faith, and by mutual faith to learn to cooperate with each other. When men have the cooperative spirit, they can solve the problems of life. Jesus had great confidence in himself and therefore he said, "I am the way, and the truth, and the life." He also showed great confidence in his disciples and therefore he said, "Whatever things I have done, ye shall do also and even greater things shall ye do."

As we study the character and ideals of this young man, we become aware of the fact that his character and ideals were not formed in a day and without effort. His faith was derived from hard struggles. Thus he could endure suffering even unto death in order to perfect his love. He possessed the heart of God and therefore he could still forgive those who crucified him. Just before he was delivered up to his enemies, he spoke to his most beloved disciples in the garden called Gethsemane, in these touching words: "My soul is exceeding sorrowful even unto death: abide ye here, and watch." When he prayed alone, he said, "Father, all things are possible unto thee; remove this cup from me; howbeit not what I will, but what thou wilt." How sore he was then! This sympathetic and loving young man is my most intimate friend. He has been constantly leading me forward with his withered hand. He has already grown and shone light into the hearts of countless men and women.

I respectfully introduce, esteemed and ambitious youthful friends, the Jesus whom I know to my beloved! I wish all of us might know more of him. May the truth, the life, and the way as revealed by Jesus be soon realized in the midst of men!

Progressive Religion

A Sermon

REV. CHANG TSOH-LING (張祝齡)

“**W**HO also made us sufficient as ministers of a new covenant; not of the letter, but of the spirit: for the letter killeth, but the spirit giveth life.” II Cor: 3:6.

The popular opinion that religion is on the verge of bankruptcy while science is advancing is only true with regard to the conventional and stagnant type of religion; it cannot be true as regards



WHERE NATURE CALLS!

RIOTOUS SURF, PUHO.

Photo: R. F. Fitch.



Photo: R. F. Fitch.

WHERE NATURE CALLS!
TWIN BOWL BEACH, PUHO.

Christianity. This opinion is, therefore, somewhat out of date. Science aims to explain the nature of things by natural laws which were set up by the Supreme Ruler of the Universe Who is the God we worship in and through religion. The Christian religion helps not only to develop the spiritual qualities of the individual, it also helps to develop his intellectual powers. Each time a new discovery is made in the field of science, a new diamond is set in the diadem of Christianity. Every time religion has gone through a new stage of evolution, it has given us a new revelation of the unseen God. Paul was a reformer of the old religion. After he adopted the New Religion, he received a new revelation of truth and was elected an apostle of the Gospel. He was, in consequence, unwilling to linger longer in the old traditional religion. "Religious conservatism" is like a stagnant pool which is muddy and useless and sometimes poisonous. It makes a religion defunct. So Paul dared to conclude that "the letter killeth," meaning the old code of law and ceremonies in Judaism, and that "the spirit giveth life," meaning the New Religion which is always active and progressive. How true this statement is! Let me illustrate.

First, I want to define the stagnant religions. (For the time being, I shall not treat the three religions of China, namely, Confucianism, Buddhism and Taoism.) These include not only Judaism or Roman Catholicism of the Middle Ages, but also all other religions which exhibit the following weaknesses.

(1) Religious dogmatism. (a) We can see this dogmatism in the Jewish conception of God. The God of Judaism was originally a tribal God. He first resided in the mountain (Mount Sinai), then in the ark of the covenant, then wandered in the wilderness and finally entered into the land of Canaan and made his permanent abode there. He was monopolized by the Jewish nation. Because the people were then narrow-minded, their conception of God was also meager. According to their belief, God was terrible and almighty but not a being of loving-kindness. (b) There is dogmatism in Jewish law and religious observances also. The Sabbath law is a good example. In the time of Jesus, legalistic dogmatism was made manifest. Jesus was accused of breaking this Sabbath law. The blind man was convicted and excommunicated. The reason why the leaders of the Jewish community brought criminal charges against Jesus, Stephen and Paul was simply because the mind of the ruling class was poisoned by the religious dogmatism of Judaism. This same reason accounts for some of the teachings and actions of mediaeval Roman Catholicism. It interdicted the laymen from reading the Bible. It taught that the priests were divine. It regarded papal decrees as holy law. When religion becomes thus static and standardized it no longer brings forth new life.

(2) Obstinacy. (a) Literalism is one form of obstinacy. It lays more emphasis on the letter than on the spirit embodied in the letter. The Jews, in the time of Jesus, defended their religion with traditional literalism. They looked down upon the gentiles. They interpreted literally the laws of cleanliness, circumcision, and Sabbath observance. Whenever they heard a new interpretation of the law, they called it heresy and severely dealt with the "heretic."

(b) The Mediaeval Church showed a similar kind of obstinacy. It taught that the earth was a fixed body located in the center of the one Universe and that the Sun revolved around the earth. When Copernicus discovered the reverse theory, he suffered considerably for his ideas. A certain well-known priest even opposed the use of the lightning rod for the reason that God's way of punishing men should not be obstructed. A religion with so much obstinacy in it is stagnant beyond question.

The third characteristic of a stagnant religion is foolish obedience. Of this I shall give four examples.

(a) Some religious people believe that we are created by God as His slaves and that therefore we must be slaves forever. If we do not slavishly perform our duty, we will be responsible for upsetting God's will. In the old days of autocratic China, a high official must die if the sovereign willed it. In the land of Palestine, when the High Priest willed it, the multitudes would cry, "Crucify Him." The nation also would stop fighting against an invading army because of the Sabbath law.

(b) They interpreted the occurrence of famine, war and plague as God's way of punishing men. They endured them submissively without attempting to find out the cause of such calamities.

(c) Jesus was accused of disregarding the law of Moses when he simply tried to correct the current mistaken notions about certain old sayings and the Sabbath observance. Stephen and Paul had to face criminal charges because they rebelled against foolish obedience to traditions and customs of the time. The Mediaeval Church put the same degree of emphasis on obedience as Judaism did. If anyone in the Church disobeyed the papal decree, he incurred punishment as a felon. Martin Luther was so regarded. Judaism and Roman Catholicism resemble each other in this respect and therefore they are both devoid of vitality.

(d) Crimes and sins were tolerated if the believers only obeyed certain commands of the Church. The Jewish Temple could be turned into a market place. Sacrifices and religious offerings could take the place of one's duties to his parents. To observe the Sabbath was more important than to do good. Religious intolerance was justified even

though opponents were murdered and Jesus was one of the victims. The Jewish Church was then filled with deception, covetousness, haughtiness and jealousy, from the ruling class down to the laity. The Mediaeval Church also tolerated evil practices and superstitions. The leaders of the Church then were often drunkards and fornicators, haughty and luxurious. They advocated war, such, for instance, as the Crusades. They loved money acquired through the selling of indulgences and the slave traffic carried on by Catholic Spain. The so-called Dark Age was under the shelter of the Mediaeval Church. That Age could not move on as the Church was in such a deep sleep that it resembled a square block incapable of locomotion. No wonder the Mediaeval Church was attacked by the scientists of the day.

Paul, in the early part of his life, was immersed in the old, stagnant type of religion. For a time he faithfully defended it. When the Light of Truth flashed on him, he came to himself and believed in Jesus. He arose from the land of the dead to the heaven of the living and was willing to be a bondservant of the New Covenant, preaching the religion that gives life under the guidance of the Holy Spirit.

Secondly, I shall attempt to define what progressive religions are. They also have several characteristics. Let me enumerate them.

(1) A progressive religion always regards truth as the final test. It opposes religious dogmatism and does not overvalue personal opinions. In everything it acts according to the teaching of the Bible, the fundamental principles of religion and the will of God. Peter, in his vision, heard a voice saying, "What God hath cleansed, make not thou common and unclean." So he entered the house of Cornelius. He dined with the gentiles at the same table and thus broke down his old habit of exclusion. Paul, after he saw the vision, became the Apostle to the Gentiles. He did not force upon the gentile Christians the age-old Jewish practice of circumcision. He maintained that God is the Father of all mankind and that the Jewish nation could not monopolize Him. He preached that the salvation of the Gospel is offered to the whole world and not to Jews alone. Wherever we find people who are ready to receive the Truth, we may stay with them and "do as the Romans do." In the field of our work, there cannot be bondman and freeman, barbarian, Scythian, gentile, Jew, circumcised and uncircumcised. We are all one family, calling God "Our Father" and doing His will. We base our action not on the teachings of the ancient sages but on the teachings of Jesus and with Truth and Life as the fountain of our action. Therefore the New Religion, which is progressive and active, can live forever.

(2) A progressive religion must also keep pace with the times. It meets the demands of human hearts rather than the demands of

the Ten Commandments as written on the two tables; for the latter were broken long ago. A New Commandment, "Love thy God and thy fellowmen," as given by Jesus, has evolved from the outworn tables of the Mosaic Law. A new God, the Heavenly Father of all mankind, has evolved from the mountain God, Jehovah. Such a progressive religion is not like the water of the Dead Sea, stagnant and still. It is like the River Nile, flowing and irrigating the valley and causing flowers and plants to grow abundantly. From the study of the history of Christianity, we learn that it has been progressing and constantly drawing in new knowledge from science and philosophy to amplify its truth and rejuvenate its vitality. The only reason we can give for the constant development of this religion is that it is based on the *spirit* that gives life. Whosoever accepts it will make progress and have abundant life. Christianity is like a great river into which two branch rivers flow: i.e., the fountain of ancient history and the current of modern civilization. Then it flows out to the New Universe, the New World, and the New Society which is the Kingdom of Heaven and which is approaching nearer and nearer day by day. Christians are praying for its early arrival so that peace and justice will prevail in the New World and fulfil, as they hope, the prophecy and the promise of Jesus.

(3) A progressive religion must adopt revolutionary measures. Jesus manifested his revolutionary spirit in his words and deeds. So did Paul and all other religious reformers. They took the initiative and did not follow others. Jesus taught and did according to what he heard and learned from God. Paul also carried out the mission he heard of in his vision. So did the other pioneers of the Church.

I want to mention particularly three types of revolution which we need in our religion.

(a) Spiritual revolution. By this I mean regeneration or rebirth. A person may repent and start anew, giving up his sinful desires and evil habits on the one hand, and building up a new character, a character worthy of being called a child of God, on the other.

(b) Rational revolution. By this I mean a change of attitude. One should not be obstinate and foolishly obedient. One should have faith in transforming absolutely barren ground into a piece of arable land by human power, poisonous plants into wholesome food stuff, and harmful chemicals into useful medicine. Man can resist the forces of nature and change his environment by scientific method. One does not sin against the will of God if he has his vermiform appendix removed! One does not break one of the Ten Commandments if he makes the Sabbath the "Lord's Day"! Neither is it against the Law to receive the uncircumcised into the Church!

(c) Intellectual revolution. By this I mean the acquisition of scientific knowledge in order to make the religious life progressive. We must have a more intelligent conception of God than the hazy notion we formerly had. We ought to employ philosophy and literature to disseminate religious truth, as the Apostle John found and used the Greek philosophical term "logos" to interpret Jesus. We can also use the theory of evolution to prove the fact of God's omniscience, omnipresence and omnipotence even as the young Galileo who, by observing the swing of a chandelier in a Church, discovered the law of the pendulum which is now greatly depended on in modern astronomical studies. Yes, Christianity of to-day is more progressive and even revolutionary as compared with the Christianity of centuries ago. Thus it becomes a New Religion of the living and progressive type.

(4) Lastly, a progressive religion must attempt to diminish the sin and suffering in the world. As the goal of Christianity is to establish the Kingdom of Heaven on the earth and among men, we must, besides praying God for the triumph of His righteousness and the fulfillment of His will, do whatever we can to help society and individuals to abate sin and suffering as Lincoln did in fighting against the slave traffic in his day and Christianity is doing in the abolition of prostitution, opium traffic, and the girl-slave traffic. Recently (in China) Christianity was advocating the abolition of the system of concubinage, and superstitious beliefs and practices. The New Religion is alive to the problems of evil and is combating sin for the betterment of the world. It shows real strength and vitality. It employs constructive instead of destructive means. As the surgeon uses his knife to restore and not to take the life of a patient, Christianity strives to destroy sin and suffering in order to bring about a moral world and to restore the good character of mankind. It will never again condone and tolerate sin as the stagnant religions have done.

The Apostle Paul, in pointing out the weaknesses and sins of some of the Christians at Corinth, wanted them to expurgate them for fear that they might spread to the entire congregation. Christianity is extinguishing sin wherever it is found lest it spread to the whole world. This is the New Religion we should accept. It is full of life and power, ever progressing and never standing still like a dead body. I hope you will all abide by the Truth and never disobey it.

Missionaries and Five Year Movement

J. W. DECKER

IN undertaking to outline what I conceive to be the duties with respect to the Five Year Movement of the missionaries working in the Chekiang-Shanghai Convention, it seems well to say at the outset that if this movement is to prove a vital success the dynamic therefor, and the direction of the movement, must spring out of the Chinese church, and the hearts of its Chinese leaders and members. We missionaries are very fortunate in that we enjoy the confidence and fellowship of our Chinese brothers and sisters, and that they give us an opportunity to aid in this mighty task which will challenge the very best there is in us. We believe God can use us richly; we believe that in the sight of God there is neither Jew nor Greek, and yet the hour has struck when Chinese leadership must be in the van, and when the inspiration and morale must be largely native products. And so our first gesture ought to be a recognition of this fact, and a determination to follow our Chinese leaders loyally, doing to the very best of our ability every task which is assigned to us, and working faithfully and hopefully to set the Chinese Church forward.

If the Five Year Movement is really significant it means an attempt to satisfy the spiritual hunger of the church members, of the multitudes in China outside of the church, and of the world in general—a hunger which is a definite characteristic of our generation. The call comes, therefore, to see to it that we have a rich spiritual life, that we gain access to the unmeasured stores of faith, inspiration and power which are available for us. “Not by might, nor by power, but by my spirit, saith Jehovah of hosts” (Zechariah 4:6). Facing the unspeakable heart-longing of these troubled times it behooves us, in serenity of faith and steadfastness of spirit, to give a demonstration of life which is deeply rooted in reality, in the eternal, in the unseen things which do not pass away. No matter what specific function we may be called upon to perform our greatest contribution will be here.

I feel that we can be of real service in “elevating the spirit of worship.” We have a rich heritage in our hymnology, in forms of worship both public and private, in various church, home and school traditions, in our acquaintance with devotional literature. Our training in orderliness, reverence, and cooperation for vital group worship are worth much, and are greatly needed. More use can be made of the missionary along this line.

We must help in promoting and improving various forms of religious education. The weakest feature of church and home is just here. Ethical training—the major subject of the ancient Chinese educa-

tion—is being almost totally neglected in non-Christian schools, and government regulations threaten to drag the Christian school down to the same level so far as school instruction is concerned. The Christian Church and home must step into the breach. But, sad to say, if there is anything which is weaker than our Sunday School work it is the religious training of children in the average Christian home. The missionary is fitted by training and experience to make a real contribution here. We are not religious education experts, but there are few of us who cannot draw out of our storehouses something of value to add to the resources of the Chinese church and home. What I say here includes, of course, Bible study of all forms and for all ages, as well as other activities of the church than the Sunday school which are designed to meet this need.

Closely related to the above is the contribution which the missionary can make in aiding our young people to solve some of the vexing questions which they face in the revolution which touches every phase of life, destroys old standards, and often leaves them uncertain and confused. We ought to endeavour to comprehend the difficulties, and approach them with positive sympathy and understanding, giving friendly advice and counsel whenever it can be given (and I hope it will be more often and more frankly sought). A case in point is the matter of sex relationships, where the new and not fully understood freedom can so easily be misused, with results that are distressing and disastrous. Another is the matter of family relationships and duties, questions arising from which are responsible for so many heartburnings and even tragedies.

The missionary ought to be a source of inspiration and information gleaned from a wide range of reading, particularly in English. Articles and items of news of especial interest should be passed on to those who read English, and any helpful book ought to be recommended and loaned to any who can make use of them. In the field of Chinese Christian literature we are handicapped, but even here we may uncover and recommend material which otherwise might not be noticed by those who need it.

A well known Chinese proverb says, "One who is personally concerned in an affair cannot see it as clearly as the bystander." I do not mean to imply that in matters affecting the Church we love we can ever be exactly bystanders, but there are times when the missionary, by virtue of a certain detachment, can view the situation facing us more objectively than his Chinese fellow workers can. China is passing through a radical revolution, and in the resulting confusion, in the heat of its ardent new nationalism and other passions, all are liable to periods of befuddlement. If the missionary, because of a measure of detachment, can remain judicial and unprejudiced, able to see things

in their true perspective, he can help no little, by his prayerful counsel, to keep the ship on its course, and away from the shallows and the rocks. To make this possible there must be a spirit of mutual confidence, which, it seems to me, happily characterizes the missionaries and our church, and of which we must strive to be worthy.

The missionary may do much by seeking to interpret the churches in China and in America to each other. Each needs the other, and the day seems very near when yet closer cooperation and fellowship will prevail. We do not need the old type of propaganda, well larded with what we call "sob" stories, propaganda which painted each church to the other in much too glowing colors, and thus sowed seeds of future disappointment and discouragement. What is needed is the truth spoken in love. We must beware of bias and prejudice, but what is seen with honest and understanding eyes must be told to honest and understanding ears.

It is my conviction that in our part of China the missionary will find his greatest usefulness in the nurture of the Christian Church, rather than in extensive evangelistic efforts to reach the non-Christian. At the same time we must have some share in the direct effort to win men and women to Christ. This share will take various forms with various people, but it would seem that personal contacts and work with individuals, where acquaintance can slowly break down the walls of the existing feeling against the foreigner, would yield the greatest fruits. Certainly the personal work aspect of evangelism needs to be stressed generally, and example is the best way to stress it.

Careful thought on the above suggestion would indicate that the *sine qua non* of our usefulness to the Five Year Movement is a thorough and sympathetic understanding of Chinese life and thinking, and of the swift and even contrary currents which are running there. The missionary must be taken into the lives of his Chinese colleagues, nay, into their very hearts and souls. On his part he must lay aside any lingering vestiges of a superiority-complex or prejudice, any desire to rule. Needless to say he must learn the Chinese language better, we may dare to say, than the missionary generation just preceding him. The Chinese language is a sharp and indispensable tool for the task which is before us, and a sincere and persevering attempt to learn it will pay large dividends. Our Chinese leaders who have the major portion of our time at their disposal should see to it that even the most stumbling of us is challenged by as many opportunities for practice in its use as is possible.

Many other tasks which the missionary may be called upon to do I will not attempt to outline here. Indeed I have rather tried, in what I have written, to emphasize what I believe should be the spirit of our endeavour, rather than its details. In a word in closing—we

must cultivate a rich personal spiritual life, and offer it and all of our resources to the Chinese Church, in a spirit of confidence and cooperation, that the end of the Five Year Movement may register a great victory for the Master's cause in China.

Values in Rural Chinese Religion

EMMA HORNING

DURING her several hundred years of existence as a nation, China has developed and preserved an amazing amount of tradition which she has clung to very tenaciously. Some of these traditions are very valuable while others are worse than useless. Recent contact with the outside world is causing great changes and confusion in the political, industrial and educational centers, but the masses in the secluded villages have scarcely felt the movement as yet. The question is, what shall be our attitude, as religious educators, towards the traditions of simple rural people?

Ellwood says:

"The scientific attitude towards tradition would seem to be that ideas, beliefs and standards which have served society in the past have a presumption in their favor, but that they need constant reconstruction It is the business of science and common sense to pick the socially useful out of what has come down to us from the past and utilize it for the building up of the present and the future."¹

This attitude does not break the continuity of the past and thus offers a greater possibility of the Chinese villagers accepting what we have to offer, for large numbers are not likely to break entirely from their ancient and honorable past culture. To break completely with the past is to demoralize the group and make necessary a long period of effort to organize it on another basis. The wise and scientific way is to use all that is useful in their past and discard the worn out and harmful, and then from that point proceed in the line of progress. This is the principle of building a strong personality and should be applied to the group as well.

If this attitude is taken, Christianity will then become indigenous in spirit and form. It will be infinitely more easy to propagate and also infinitely more effective. All that is useful in the group will be preserved as a basis on which to build the essential values which are lacking in the group. Effort will not be lost in overlapping and development will be continuous. T. C. Chao says:

1. *"The Psychology of Human Society,"* page 200.

"The indigenous church is one that conserves and unifies all truth contained in the Christian religion and in China's ancient civilization, and which thus manifests and expresses the religious life and experience of the Chinese Christians in a way that is native and natural to them."²

China's culture is the highest of any in non-Christian lands, but in the many years of blindly following tradition her life has ossified rather than grown into wider and deeper experience. Her own life is in need of cross-fertilization as much as her stock and grain. Thus Christianity comes to them as a means of enrichment. It offers them new life, hope and possibilities.

Paul found the Jewish culture in much the same condition as China's culture is today. He accepted Christianity and found it an infinite enrichment to his life, but he said that the law was the school-master to lead him to Christ. Jesus himself said, "I am come not to destroy but to fulfill."³ Thus, if we have the same attitude to the ancient Chinese culture as Paul and Jesus had towards the ancient Jewish culture we shall be taking the Christian attitude.

In understanding and utilizing the Chinese culture we are making use of one of the foundation principles of Christianity, that of goodwill, without which true development is impossible. Mr. Chang Liu says:

"Protestants have been accused of ignorance of the Chinese religions and cultural conditions. Their selfish, incompatible, and haughty attitude, as common report says, naturally led to revenge on the part of the Chinese, which revenge thus served as a pretext for furtherance of imperialism Imported religions are often attacked, not because they are foreign in origin or hold different creeds, for the Chinese are very irreligious, but because they are not in accord with the customs, habits and practices of China, and because they are socially, economically, and politically undesirable. Thus those religions which can accommodate themselves to the Chinese situation usually survive."⁴

There is no distinct religion in China. Time has united the three so-called great religions—Confucianism, Buddhism and Taoism into one conglomerate mass, so that the people do not profess to follow any one of them, but use each and all as occasion, choice or convenience call for. They go on the principle that if one god is good, many are better; if one does not give them their desire, another may. "All doctrines are good doctrines," they say. Some contend that these are not religions, but only philosophies. This may be true for some of the highly intellectual persons, but for the common people they take the place of religion, for they know very little of their origin and philosophical teaching. For us as teachers of religion, however, it

2. "The Indigenous Church." *The Chinese Recorder*, August 1925, page 496.

3. Matt. 5:17.

4. "Foreign Religion and Chinese Culture." *Chinese Recorder*. September 1926, page 627.

is necessary to study the truths that underlie these religions, in order that we may use these principles as a basis in our teaching.

Confucianism is ethical and intellectual, and therefore the most honored of the three religions. Confucius was born in 551 B.C. He struggled up through poverty, became a teacher of note, and at the age of fifty-one was chosen as a city official where he ruled so efficiently that he was convinced that his principles were the very best for ruling the people. He then for thirteen years traveled from state to state seeking a ruler who would adopt his high ideals of government, but no one would accept them and he died a disappointed old man. His classics are collections of the writings of the ancients, which his pupils made so popular that they have been in use for these two thousand five hundred years as classics and school books.

The following quotation from the "Great Learning" is a sample of his teachings:

"What the Great Learning teaches is—to illustrate illustrious virtue; to renovate the people, and to rest in the highest excellence. . . . The ancients who wished to illustrate illustrious virtue throughout the kingdom, first ordered well their own states. Wishing to order well their own states, they first regulated their own families. Wishing to regulate their families they first cultivated their person. Wishing to cultivate their person they first rectified their hearts. Wishing to rectify their hearts, they first sought to be sincere in their thoughts. Wishing to be sincere in their thoughts, they first extended to the utmost their knowledge. Such extension of knowledge lay in the investigation of things Things being investigated, knowledge becomes complete From the Son of Heaven down to the mass of the people, all must consider the cultivation of the person the root of everything besides."⁵

Confucius did not profess to be a religious teacher, but his ethical teaching has kept China on a very high plane morally. He gave his people the golden rule five hundred years before Christ gave it to the Jews. He gave it negatively: "What you do not want done to yourself do not so to others."

He did not originate ancestor worship, for it is perhaps the oldest worship in China, but he strongly endorsed it as a means of honoring the memory of the dead. It is doubtful if he or any of the philosophers intended really to worship the ancestors, but they felt very strongly that the dead should be highly honored and that proper ceremonies were very essential for the sake of the living. But for the common people it has probably always been a worship. They believe the dead have power of bestowing either good or evil, and hence it is necessary to be in touch with them through worship. These ceremonies have been of benefit to the home in many ways. They teach reverence for

5. Confucius, *The Great Learning*—Passim.

parents, obedience and immortality. They cement the family and the whole clan together, preserving the honor and continuity of the family. They also aid in developing responsibility, love and loyalty in the home.

According to the above brief review of Confucianism, there is much to be preserved, but, according to democratic principles, there are several striking defects in this patriarchal system not in accord with modern life. Confucius demanded strict separation of the sexes. Marriage was considered a duty to the ancestors. Ancestors encourage male superiority, adoption of sons, early betrothal and marriage, polygamy, and disrespect for change—so much so that the dead rule more than the living.

We should preserve all the fine ethical principles of Confucianism, its extraordinary courtesy, restraint and patience, and its strong home ties and filial piety. We should discourage the seclusion of women, early betrothal, early marriage and the rule of the dead, caused by extreme conservatism. The worship of ancestors or what is more properly described as the reverence of ancestors, should be given the interpretation of the philosophers, which is that of honor to their memory, and respect for the living, not the worshiping of the dead for the purpose of receiving benefits from them.

The founder of Buddhism was born in India 560 B.C., nine years before the birth of Confucius. Distressed in mind because of the sorrows of his people, he left his palace and became a beggar in search of peace for the soul, through renunciation. Buddhism was brought to China in the first century A. D. and after years of alternating official favor and persecution, it finally became lodged in the hearts of the people. It is artistic and philosophic, the most loved religion in China. Its monasteries and temples are built amid the country's most wonderful scenery and their architecture combines all the art of the ages. The Mahayana Buddhism of China contains some one thousand six hundred books in its canon. It is estimated that there are four hundred thousand monks and ten thousand nuns in the country. However they are about as unlearned as the common people. They say their meaningless prayers faithfully, for which they expect a magic pass into the Western Paradise. It is said that there is not one in ten or twenty thousand who understands this religion. How could they understand it when there are so many books and when so many of the people are unable to read. A revival and a reformation is now taking place, in which Buddhists are using Christian methods, but of this the common people have heard little. One of the reform societies is using the following ten commandments.⁶

6. These are not, however, modern in origin. They belong to the ordination vows required of monks. See *Truth and Tradition in Buddhism*, Reichelt p. 241. Editor.

I. The first stage of development.

1. Don't take life.
2. Don't steal.
3. Don't commit adultery.
4. Don't tell lies.
5. Don't drink intoxicants.

II. The second stage of development.

6. Don't take food except at specified times.
7. Abstain from dancing, music and stage plays.
8. Don't wear garlands or use perfume.

III. The third stage of development.

9. Sleep on a mat spread on the ground.
10. Do not possess gold or silver.⁷

The whole elaborate system is a means of salvation through merit and magic—salvation from the ills of life into the peace of the Western Heaven. The village people go to the temples to pray in times of trouble and use the priests during the funeral ceremony. It is chiefly concerned with the life after death and supplements Confucianism which is chiefly concerned with man's relation to man in this world.

Buddhism has developed a strong belief in the immortality of the soul, giving hope to the hopeless in the hard struggles of life among the masses. In contrast with gross materialism, it has produced saintliness, devotion, kindness and self-denial, those spiritual characteristics which give refinement and culture.

On the other hand it disintegrates worship by its innumerable hosts of gods as the object of their devotion, dethrones reason by its system of salvation by merit and magic, and hinders the development of personality through experience in daily conduct by its extreme other-worldliness.

Mr. Chang Ch'un-yi, a profound Confucian and Buddhist scholar, who has become a Christian, believes that the spirit of Christianity can not be fully understood without the aid of Buddhism, but he says:

"I could not but be his disciple. I believe that the New Testament gathers all the truths of Confucianism, Buddhism and Taoism, and presents them in a concrete and practical way so that all men can receive and live by them. Christianity has the realism of Confucianism, the mysticism of Taoism, and sharing the essence of Buddhism, excels it in dynamic power. For this reason I hold fast to Christ and wish to preach Him to the rising generation."⁸

7. F.W.S. O'Neill, *"The Quest of God in China,"* page 175.

8. Quoted from Y. Y. Tsu, "Our Native Religions" in *China Her Own Interpreter*, page 66.

Laotze was born in 604 B.C. and taught the way of peace through quietism, through union with "Tao," Reason or God. He lived a humble life of gentleness and virtue, wrote a small book called the *Tao Te Ching* (The Canon of Reason and Virtue) then disappeared from public life and was forgotten. But after his death his little book became a classic of undying fame for all China. It is not as large as the book of St. John with which it compares well in its mystical beauty. Its vital principle, the "Tao," compares with the logos of the first chapter of John. Many of his teachings compare with those of Jesus. He said "I have three precious things, which I hold fast and prize. The first is gentleness, the second is frugality, the third is humility, which keeps me from putting myself before others. Be gentle, and you can be bold, be frugal and you can be liberal, avoid putting yourself before others, and you can become a leader among men. Those whom Heaven would save, it fences around with gentleness." One of his maxims was, "Requite injury with kindness."

In his book there is a paragraph devoted to methodical breathing, for the purpose of vitalizing the body and thus giving the soul substance to develop into eternal life. This idea sent the later Taoists off on a tangent seeking for the elixirs of life. For ages they ransacked forests and mountain sides seeking for some plant or root that would give them immortality. They lived in caves eating as little as possible while breathing the pure mountain air in the hope of becoming gods. The beautiful idealism and mysticism of its founder has degenerated to such an extent that at the present time Taoism expends its efforts in magical methods for dispelling evil spirits which haunt houses and people and bring about distresses of all sort, resulting in superstitions of every kind.

We should endeavor to develop a reasonable amount of idealism and mysticism which the humble founder of Taoism taught, but discourage their many superstitions, and calm many fears which haunt them.

Desiring to know the beliefs of the common people of China, Mr. G. A. Parker⁹ sent out questionnaires to various provinces and received eighty-five complete returns from nine provinces. The following are some of the conclusions drawn. From five per cent, to twenty percent, or twenty to one hundred million:

1. Have no religion of any kind.
2. Do not worship in the home, at the temple, at the grave.
3. Use no priest and give no money.
4. Do not know of any religious books.
5. Say men have no souls.

9. See. *Chinese Recorder*, 1922, pages 503, 575.

6. Say there are no results from doing good or evil.

From fifty per cent. to seventy-five per cent., or between two hundred and three hundred million believe as follows:

1. There are many gods who help or trouble men, but there is one God over and above all the rest.

2. There are many evil spirits who harm men, cause fire, flood, sickness, etc: they can enter man and can be seen.

3. Men and animals have souls that continue to live after the body dies. The soul may transmigrate from men to animals. Ancestors know what we are doing and may punish living men. A man may see the soul of his ancestor after death but not that of his baby.

4. There is a government in the next world. The good go to one place and are rewarded while the bad go to another place and are punished.

5. The worst sins are adultery, desire for money, selfishness and dishonesty. There is a way to escape from the results of sin by repentance, doing good deeds for merit, praying before the gods, reading good books, having the priests read good books at the funeral and by confessing to the wronged one.

6. They worship at the various temples about five times a year, at the grave two times a year, and at home twice a month.

7. They pray for prosperity, healing, safety, peace, happiness, to get out of trouble, long life, goodness, etc.

8. They give less than two dollars in a lifetime for building and repairing temples and on the whole the individual's religion costs him about one dollar a year.

9. Forms of worship—at home, at the temple or grave they kotow, burn incense, offer food and eat it after it is offered.

10. Sixty-five percent read no religious books.

11. The purpose of life as given by the various reporters is to enjoy wealth and happiness, to make a living, to have fame, to be good, to help the public welfare, to prepare for the next world.

12. The results of being good are prosperity, peace, safety, children, entrance into heaven.

13. There are more bad people than good.

The first list shows that there are a considerable number of agnostics, or more likely a good many who have had no teaching along religious lines. This condition plainly calls for a program of religious education.

The second list gives us a basis on which to build our curriculum in accordance with their beliefs.

From this study of their religions we may conclude that the following beliefs and practices should be utilized and enriched.

1. There is one God over all, more or less impersonal but recognized from China's earliest history. Confucius recognized him and felt his guiding presence but said little about Him. Laotze in the "Tao Te Ching" recognized Him as the "Tao," as the all-prevailing power or reason which fills the universe. Union with Him gives peace. The common people all recognize Him as the great Father of nature, giving them food and clothing, sunshine and rain.

2. All three religions believe that the soul lives after death. Some philosophers make ancestor worship only an honorable memory of the dead, but the common people believe that their souls continue to live among them in their homes and in the fields among the graves. The Buddhist's whole system is based on the immortality of the soul. Transmigration, the Western Heaven, Nirvana are all stages in the long journey of the soul. Taoists believe in immortality so strongly that they seek to become immortal while still in the body that it may never die.

3. There is a way of salvation. Confucianism seeks it through a system of ceremonies and ethical rectitude, worked out chiefly through man's own powers. Buddhism promises salvation through renunciation and a system of merits. It is salvation by works and the road is difficult and long. Taoism seeks salvation through quietism, through a mystical union with the "Tao" or God.

4. Worship, prayer, meditation is common to all three religions. On an average they worship at the various temples five times a year, at the graves twice a year and in the homes twice a month. Their giving averages about one dollar per year.

5. The objectives of life differ. The Confucian objective is to preserve an honorable, prosperous line of ancestry for the family and clan. They are to be morally and ceremonially upright. The objective of Taoism is union with the Divine Reason. The objective of some, according to the eighty-five letters is to be good, to aid the public welfare and to prepare for the next world.

6. The results of being good are prosperity, peace, safety, children, and heaven after death.

From this study of their religions we may conclude that the following beliefs and practices should be discarded and changed.

1. There are many gods who help or trouble men. Confucianism demands the worship of the master and his disciples, and encourages the worship of all the ancestors of every family in the nation, and also every famous hero and sage of their long history who has been deified by the emperor and placed in temples to be remembered and honored. Buddhism has its innumerable hosts of gods and goddesses, the favorite being "Kwan Yin," the "Goddess of Mercy." Taoism has its animistic gods in trees and rocks, mountains and caves, streams and rivers, reptiles and animals.

2. The fear of evil spirits. They believe that the spirits of the ancestors will take revenge on them in many harmful ways if they are not properly revered and supplied with the necessities of the spirit world. They believe there are more bad people in the world than good, and hence there are more bad spirits, for they are supposed to be the disembodied souls of the wicked people of past ages still carrying on

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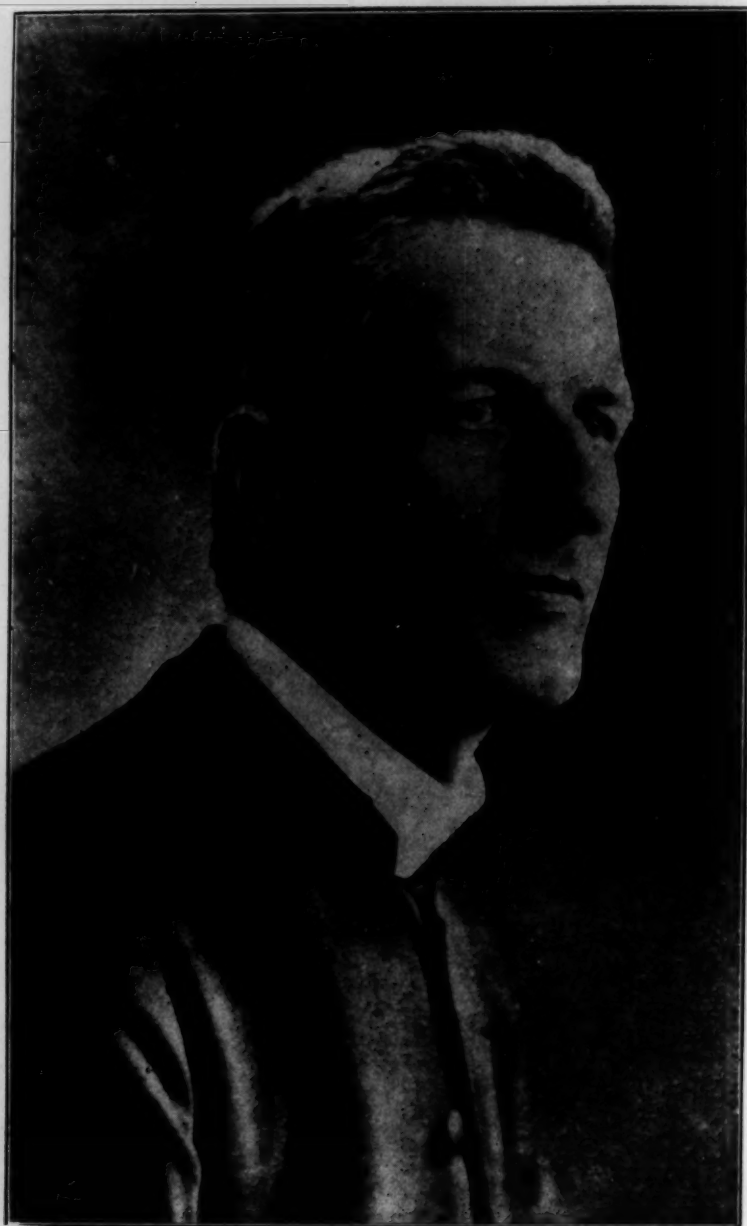
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their infernal business. Their fear culminates in the Buddhist conception of Hades, where the suffering is comparable with Milton's "Paradise Lost" or Dante's "Inferno." Some of the temples picture these sufferings in a most realistic way, striking terror to the hearts of any one who believes in them.

3. The light regard for women and children. Confucianism encourages polygamy, concubinage, early betrothals and marriage, for marriage is a duty to the ancestors which aims at making the family tree prosperous and strong. Gotama was very loath to allow women to enter the Buddhist order, for he said:

"Their admission means that the good law will not last a thousand years, but only for five hundred. For as when mildew falls on a field of rice, that field is doomed, even so when the woman leaves the household life and joins an order, that order will not long endure."¹⁰

Child life is regarded so lightly that children are not given a place in the family burying ground. The duty of children to parents is emphasized very much more than the duty of parents to children.

4. Salvation is secured by the magic of good works. Confucianism offers a temporary salvation by an ethical system, but it is tied so much to the traditional past that there is little chance of developing progressive, spontaneous personality, hence it is necessary to modify its conservatism. Buddhism depends entirely on the accumulation of merits by good deeds and renunciation to purchase its salvation, for its aim is not development of character but suppression of desires.

10. F.W.S. O'Neill, "The Quest of God in China," page 131.

In Remembrance

George Douglas

BY the sudden death in Edinburgh on February 8th of the Rev. George Douglas, M.A., there has passed from the missionary ranks in Manchuria a very notable figure and an outstanding personality. Sent out by the United Presbyterian Church of Scotland in 1890, he devoted his energies to evangelism, and to the founding of the Christian Church in the wide district around Liaoyang, the most populous, and fertile area in South Manchuria.

Quite early in his career, he was compelled by severe illness to leave the field, with little apparent hope of recovery. He did, however, recover and return to Manchuria. For many years, in physical weakness, and under constant threat of ill-health, yet with amazing perseverance,

fortitude, and patience, he achieved a work which has been the admiration of his colleagues. Out of his forty years of persistent endeavour and careful planning, there developed in the Liaoyang district, five large self-supporting congregations, under six Chinese pastors, with upwards of twenty constituent outstations.

In school work he was the pioneer of modern education in Manchuria. He founded primary schools in every outstation in his district, and in Liaoyang city founded and developed the Wen De Boys' Middle School. This school has done remarkable work in sending out men of Christian character and usefulness, many of whom became leaders in the Manchurian Church. Fifteen of its graduates became pastors, almost as many became qualified doctors, many headmasters and teachers, and others are serving usefully in other spheres. These results are due to the fact that the school was fed from the outstation Christian schools, and that Christian teaching was its central element. Few pupils passed through the school without being impressed by the strong personality of Mr. Douglas. His interest in the moral and spiritual development of each pupil was intimate and unwearying.

Two other directions in which Mr. Douglas made his influence felt far beyond the bounds of Manchuria, must be mentioned. The first was his keen interest in the output and dissemination of Christian literature. The other was his ecclesiastical interest. He was one of the most earnest of that group of leaders who worked, first for the Presbyterian Assembly in China, and afterwards for the Church of Christ in China. It was also a crowning joy to him that he was able to be present at the consummation of the Union of the Presbyterian Churches in Scotland in the autumn of 1929.

Faith and patience; lofty vision, and painstaking service, were the characteristics that summed up his life-work. On the one hand, his mind refused to entertain any but the highest and most comprehensive aims; and he lived to see many of his great hopes well on the way to realization. On the other hand, he displayed remarkable talents for the details and labour of organization. To Chinese and foreign colleagues alike, he has bequeathed a wonderful memory and an inspiring example.

Charles Winfield Service

On January 24th, 1872 there was born to Rev. W. Service, a Methodist preacher then stationed at Tamworth, Ontario, a son who was named Charles Winfield. The associations of his youth led him to the West China Mission of the Methodist Church. He arrived in Shanghai in October 1902. He served in Kiating for a while and then came to Chengtu where he took up the burden of the hospital work

and Medical College that was then being started. He recently passed away leaving behind him four children, Winnifred, Margaret, Frances and William, all of whom are in Canada along with Mrs. Service.

Service was his name; his nature was that of a loving tender and kind service given neither grudgingly nor of force. His was a great heart of love that spared not his body but early and late by day and by night answered every call for help. He divided his services between the medical college he loved and served so consistently, the patients of the two hospitals here who depended upon his skill and last but not least the Church of Christ which he strove to establish in purity.

To those who worked with him he was a great inspiration and encouragement. He won the hearts of all the staff and patients. He deposited money of his own to be used for operation fees for poor patients and we enlarged his plan and appeal into the "Samaritan Fund," which might well be called the "Service" Fund. To the students also he was a father. His splendid command of the language made lecturing to them easy for him.

There may be a question in our minds as to the wisdom of his return to the field battered as he was by operation and sickness but to him it were better to serve to the end than to retire from the service he loved. His return to the field has been worthwhile a thousand times. In the few short months covered his consecrated service among us has made a wonderful change in the Christian outlook and spirit of all concerned with the hospital. He consistently stressed the spiritual side of our endeavors. May his sacrifice on the altar of a great need bring forth other such men to follow in his footsteps!

And how patient and uncomplaining he was during those days of pain when he helped to direct our endeavors to keep him with us and his ability and experience made his advice even then worthy of respectful consideration. We have lost a preacher, a teacher, a great physician, a friend of man and a servant of all.

T. H. W.

Selden P. Spencer

Rev. Selden P. Spencer passed away in Canton, March 6, 1930. For fourteen years he labored in South China. He won a host of Chinese and foreign friends. His sudden call, in the prime of life, cuts short a useful life full of promise for the future.

Dr. Spencer was born in St. Louis, Missouri, April 1, 1889. His father was prominent in religious leadership, was a judge of the Supreme Court of the State, and finally, up to his death in 1925, a member of the U.S. Senate. His mother, a daughter of the eminent

pastor and teacher, Rev. James H. Brookes, D.D., is a well known Bible teacher. He himself was a Christian from childhood. Naturally after finishing college he decided for service on the foreign field. He was married to Julia Lyman in 1915. The same year they came to South China as missionaries of the Board of Foreign Missions of the Presbyterian Church in the U.S.A.

Dr. Spencer brought to his work a splendid equipment. Graduated in 1912 from Yale, he later took an M.A. from Washington. In 1923 he received the degree of Ph.D. from Johns Hopkins University, Department of Psychology. His work in the Chinese language and in the classroom was always characterized by the thoroughness of a keen intellect and a forceful personality.

After teaching some time in Pui Ying Middle School, Canton, Dr. Spencer was transferred to Shek Lung as principal of the East River Academy and superintendent of country day schools. He left a strong impress on the minds and characters of his students. A number of them are now engaged in active Christian work. Having a strong evangelistic purpose, he also visited all of the outstations.

From 1923 to the date of his death Dr. Spencer was the representative of his mission on the faculty of Lingnan University, where he worked in the departments of English and Psychology. He also made personal contacts with students and thus contributed vitally to the Christian life of the institution.

Dr. Spencer's fine qualities of mind and heart are highly appreciated by those most closely associated with him. His outstanding characteristics were his unwavering Christian purpose, his loyalty as a friend and his joyful attitude toward life and work. Missionary work he felt, is the normal expression of a Christian life. He loved China and the Chinese, appreciating their best, being patient with their limitations and full of faith and hope for their future. Something of this is expressed in his little poem, "China—My Love Land," (See CHINESE RECORDER, August, 1926). The last stanza reads:

"Oh I am in love with China,
Her land, her men, her ways,
And I shall live in China
Rejoicing all my days.
(Her pleasant needy ways).

Our deepest sympathy goes out to Mrs. Spencer and the five children in Canton, and to the mother, two brothers, and other relatives in America.

Mrs. Persis Li

Mrs. Persis Li rendered long and faithful service in Kutien, Fukien. A brief resumé of her life, as given in the Fukien Diocesan Magazine, January, 1930, will be of general interest. As a little girl in her village home some 200 li from Ningpo, she heard the Gospel from a young friend home for the holidays from a mission school. A longing to learn more came into her heart. Her desire was satisfied. She entered the school at Ningpo, where she remained for seven years, during which time she was baptised. She absolutely refused to be betrothed to a rich young non-Christian man, whom her father was determined she should marry. Just when the engagement was imminent her father died, and the matter dropped. Later on the Rev. (afterwards Bishop) Banister applied for a girl from the school to be the bride of a Christian man in Fukien. Persis consented, and after her marriage returned with her husband to Kutien. At the age of twenty she was appointed head teacher of the Girls' Boarding School then just beginning. For forty years she continued her work, and saw the school grow and pass through many changes. Numbers of her pupils have since held responsible positions in the Church, and have been used in building up Christian homes in many parts of the province. Persis' strong faith, her exceptional knowledge and love of the Bible, and her missionary spirit were characteristics of her life, and had great influence on her fellow-workers and pupils. She always tried to lead her girls to Christ, and it was often noticeable how specially she would care for and seek to help a particularly naughty or unresponsive child. Never strong, for many years in bad health, and slightly lame as a result of a serious accident, she continued her work until a year and a half before her death, when to her great sorrow she had to relinquish her post. After leaving the school she spent some months at Shanyang visiting nearby villages with another worker, looking up back-sliders and seeking to bring others to her Saviour. Of this time she wrote very happily. For the last year she was at Futsing staying with her son, and had only returned to Kutien a week before the home call came. She had been asked to take charge of the "Birds' Nest" girls during the holidays. But the long trying journey proved too much for her, and she arrived very ill indeed. It was hoped that rest and care would restore her, and she did rally a little, then a sudden collapse came and she passed peacefully away, with no word or sign except one hand slightly raised as if in glad surprise. She will be missed by many whom she taught and helped and surely her service will be continued indirectly through their lives.

Our Book Table

TSINGTAU UNDER THREE FLAGS. WILSON LEON GODSHALL. *Commercial Press, Ltd., Shanghai. Mexican \$5.50.*

The municipality of Tsingtau has, within recent decades, been under three distinct political controls, German, Japanese and finally the Chinese again. This book, however, does much more than deal with what happened during these successive and differing national administrations. It delves into the roots of economic and political imperialism as it centers in this and contiguous parts of the territory of China. It is, therefore, a history of tortuous and sometimes bitter diplomatic and militaristic schemings to hold on to economic advantages. This history is built up on much painstaking research. One feels that the author is trying to outline a complicated situation impartially. He certainly succeeds in picturing the world struggle of and with imperialism as it heads up in one municipality and province of China. It is interesting to note that the treaty made at the Washington Conference included a form of municipal government for Tsingtau in which foreigners were to participate. This item in the treaty has not, however, been carried out. Inevitable delay on the part of the Chinese and conflicting foreign interests explain this failure. Attention is given to the results on the administration and life of Tsingtau arising in its retrocession to Chinese authority. These are not altogether satisfactory. The blame therefor does not, however, attach to the Chinese concerned alone and even when it does it is mitigated somewhat by the interference of prevalent revolutionary changes which got in the way of carrying out many of the improvements anticipated. Ostensibly control passed principally into the hands of the Chinese; actually conflicting foreign interests remaining from former regimes often hindered the carrying out of many of the plans proposed. The struggle for economic advantage which made Tsingtau an international problem continued even after it had passed back to China. The long contest to determine the terms on which retrocession should be made is an illuminating illustration of the bitternesses economic imperialism sets up and which continue to operate under the surface of visible international amenities. Such a history discloses, also, the struggle China, unprepared to back her demands with potential military strength, put up to win back that of which she felt herself unjustly deprived. One feels that Tsingtau offers a real chance for international cooperation, if and when the special interests involved can restrain themselves sufficiently to fit into one cooperative rather than several nationalistic programs. "The Meaning and Menace of Imperialism as Revealed in the History of Tsingtau Under three Flags," would be a better title for the book than the one it has were it not so inconveniently long.

CHINA AND JAPAN IN OUR MUSEUMS. BENJAMIN MARCH. *American Council Institute of Pacific Relations.*

Influences towards international understanding and appreciation often move like underground streams beneath a chaos of political and racial struggle. This volume, published for the Tokyo session of the Institute of Pacific Relations, shows how these are built up through a steady though

sometimes sluggish interchange of art objects. Such a survey as this serves two purposes. It enables those interested to know where collections of Chinese and Japanese art are available and provides an index to American interest in the cultural attainments of these two far-eastern countries. Probably those who benefit by such knowledge are few in number. Their influence, however, far outruns their numerical strength. In a quiet but nonetheless significant way the forty-one museums dealt with in considerable detail in this volume are factors in building up international appreciation. The proportion of these valuable collections gathered in unethical ways is happily relatively small. Interestingly enough, also, the contributions made by missionaries is insignificant. They are usually too busy to give time to promoting cultural appreciation. Yet after all international cultural exchange has a real bearing on their understanding of the people among whom they work. They should, therefore, appreciate what laymen have done to supplement their efforts at setting up the international exchange of cultural-spiritual values.

THE LI SAO. LIM BOON KENG. *The Commercial Press, Ltd., Shanghai. Mexican \$3.00.*

This is a critical and scholarly treatment of a Chinese poem which saw the light more than three hundred B.C. and has often received the appreciative attention of various western translators and interpreters. Mr. Lim, however, goes into its history and meaning in a more thorough manner than ever before attempted. His appreciation for the poem and desire to further cultural understanding of China thereby have made an intricate and often painstaking task a labor of love. Copious notes on the Chinese characters, historical and natural references and implications therein, often obscure and delicate, make this a valuable source book of information on this long esteemed "Elegy on Encountering Sorrows." It is the record of the bitter struggles and sufferings of a high-minded public servant who, defeated in his desire to serve his country on a worthy level, sought refuge and surcease in retirement. The poem is thus a high-minded escape-reaction. It embodies the philosophy of one who would not yield to the lower aims of his rulers and colleagues and sought and found solace in giving up his terrestrial ambitions for the sake of his high ideals. Much quaint and curious lore goes into the interpretation of the poem. One feels, however, that the final English translation lacks somewhat of the delicate nuances which make up the beauties of the poem in Chinese. Perhaps a poetically-minded westerner could have helped at this point without doing more than occasionally substituting another word and smoothing up some of the lines.

THE THREE RELIGIONS OF CHINA. W. E. SOOTHILL. *Oxford University Press. 8/6 net.*

This being the third edition of a well-known and valuable book calls for no lengthy review. This edition does not, indeed, change materially the presentation of the beliefs of the Chinese people as originally given. The author feels that such changes in China's religious life as have resulted from the Revolution have been mainly iconoclastic up to date. Sinologues and students of his earlier editions will be interested in his change of opinion with regard to Shang Ti and T'ien. Further independent research has led to the weakening of his conviction that "in the pre-classical or even

classical period, Shang Ti and T'ien were cognate terms, that Shang Ti then was God, the one Supreme Ruler."

WHAT IS CHRISTIAN EDUCATION? GEORGE A COE. *Charles Scribner's Sons.*

No review of this book should tell enough of its stimulating and frequently provocative contents to serve as a substitute for personal perusal. It deals with the major problem of Christian service in the "healing of our sick society." Every Christian worker ought to read and digest it. There is much talk about the urgent demand for Christian education: there is also tremendous diversity of opinion as to what it means. Taken by and large the Christian forces are at sixes and sevens both as to what they want to do thereby and how they should do it. A consensus of opinion thereon is conspicuously absent. With penetrating criticism Dr. Coe lays bare this quite unsatisfactory situation. He sets out to break down existing Christian complacency.

His constructive suggestions are, however, fairly simple. Christian educators are in the main seeking to *transmit* certain ideas or ideals which they look on as finished. They should, on the contrary, proceed in terms of the actual life situations facing the pupils concerned, juvenile or adult, with a view to securing creative and cooperative thinking thereon and with the determination to make experimental attacks thereupon. In general this latter is the approach of science and schools whereas the former marks the method and aim of the churches. It is at this point that school and church tend to diverge. The main outcome of this searching analysis of an ineffective and often futile system of Christian education is a definition thereof. "It is the systematic, critical examination and reconstruction of relations between persons, guided by Jesus' assumption that persons are of infinite worth, and by the hypothesis of the existence of God, the Great Valuer of Persons."

What, then, in order to live up to this definition should Christian educationists strive to do? Enable the student to face their human relations in a spirit of creative thought! Under such circumstances the teacher does not wield authority to settle problems. He is a sharer with the pupils in a creative search. Only thus can the personalities of both pupils and teachers be released. Easy? No! Far from it! It is much easier to wield the authority of "finished" ideas!

The technique of liberating the worthwhileness of personalities is not fully disclosed in this volume. That has yet to be worked out. It involves a knowledge and use of the laws of psychological and spiritual development conspicuous by their scarcity. Among other things Dr. Coe holds that church, school and home must be welded together in one educational purpose and practise. None of these achieve the aim of *Christian* education unless and until sermon, lesson and worship stir and challenge creative intelligence. Too often they just transmit a modicum of knowledge that simply lies sterile so far as conduct is concerned. This leads to the prevalent question as to how far religion, as now taught and practised, actually influences conduct and builds up character. Is God, for instance, simply or mainly a refuge from the illth of life or is He a dynamic force to build up its health? To make Him the latter through a dynamic system of education is essential to allowing Him his proper place in life. Such a volume should enable readers to set their faces in the only direction which offers a solution to the present problem of making Christianity count under modern social conditions.

THE CALL FOR CHRISTIAN UNITY. VARIOUS WRITERS. *Hodder and Stoughton.*
7/6 net.

Following the Lausanne Conference it probably looked to some observers as though the movement for a greater degree of visible unity between the major denominations had become stalled. This book shows, however, that such an inference is not warranted. In it fourteen thoughtful Christian leaders, mainly Anglican, set forth their convictions anent the continuing necessity and growing likelihood of further progress being made in the near future. Much said is directed at the coming Lambeth Conference. More than one writer admits that the leadership Anglicans once had in this movement is either lost or at least in danger of being lost. Significant progress has been made in Canada and plans are on foot that, if carried out, will achieve noteworthy advance in South India. This latter move directly challenges the forthcoming Lambeth Conference. This book does not register any further striking advance in actual organizational unification. It does, however, definitely register advance in thinking about the problem. Whether they so intended it or not more than one writer suggests lines of approach that are in the nature of mines under entrenched ecclesiastical ideas. All of them clarify the main issues. These are not beliefs, forms of worship or even the question of the worth of Presbyterianism, Congregationalism or Episcopatism as such. The South India scheme, indeed, attempts to combine the best of all these. The real issues are the relation of a call to the ministry based on the action of the Holy Spirit alone and one based also on some sort of ecclesiastical endorsement or appointment. Those who have not experienced the latter do not admit that their call suffers from the lack thereof. This leads to the second issue as to what form of headship or supervision the Church, when and if united, shall have. To meet this latter issue it is frequently suggested that some sort of "constitutional" episcopacy might be adopted that does not carry with it acceptance of any theories as to its original authority. Such an episcopacy might, we presume, develop into a successor to the "Apostolic Succession" or it might develop into something quite different. This possibility makes a layman raise the question as to whether after all Christian Unity can be achieved unless we start *de novo*. We might, as is also suggested in this book, set up inter-church communion and fellowship and allow each group to arrange its ecclesiastical orders as it wishes. But that, while highly valuable as a first step, does not give the degree of unity conditions on "mission" fields urgently demand. In any event one feels that the laying of thoughtful mines such as this book under the issues that have seemed almost impregnable will blast open a way along which Christians may travel towards the greater unity they desire with increasing intensity. Perhaps the problem of unity has been temporarily resting on a plateau of fatigue that such undermining approaches as make up this volume will enable us to surmount. Let us hope so!

RELIGION AND CHARACTER IN CHRISTIAN MIDDLE SCHOOLS. CHESTER S. MIAO AND FRANK W. PRICE. *China Christian Educational Association, Shanghai.*

Changing China is creating new issues and demands for Christian Education. This cooperative survey volume does three things. First, it analyses the new issues, particularly that of relating religion to the development of character in modern Chinese youth. Second, it outlines the new necessities laid upon Christian educators. Third, it records many of the

valuable experiments now being made to meet the new issues and necessities. While it, therefore, records faithfully the difficulties inherent in this transitional period it also shows that serious attempts are being made to overcome them. This book should be read in connection with the one by Dr. Coe on, "What is Religious Education?" Its contents justify the analytical criticisms of "missionary" religious education that Dr. Coe offers as the basis of the urgent necessity of finding a way out. Dr. Coe, however, carries the philosophy and definition of Christian Education much further than this book. Each, therefore, supplements the other in an important way. To read them together will enable one to realize that the problems of religious education in China and the United States, while varying in details, are essentially the same fundamentally. Something has happened to the human mind that makes old ways of religious education all too largely ineffective. Yet education to be complete must include religion and aim at character developed in connection therewith.

THE PROCESS OF HUMAN BEHAVIOR. SHERMAN, MANDEL, M.D., Ph.D., and SHERMAN IRENE CASE, Ph.D. *W. W. Norton and Co., Inc., New York. 1929.*

As stated in the Introduction, the authors are not attempting to present an exhaustive study of human behavior. Their "aim is rather to outline the principles underlying the processes of human behavior and the important factors which influence it; to describe the working of the human organism as a whole, and the genesis and development of the methods by which adjustments of the individual to his environment are affected." Accordingly, much of the physiology, psychology, and neurology to be found in most books on human behavior has been omitted.

The body of the book is based on experiments conducted since early in 1923, at the Lying-in Hospital of Chicago, where the two authors conjointly studied the sensori-motor activities of infants. Chapters 3 and 4 embody these results. Chapters 5 and 6 present a study of the differentiation of emotions in infants, the results of experiments in 1925 by the first-named author at the Wesley Memorial Hospital, Chicago, and at the Neuro-Psychiatric Clinic of North-Western University Medical School. The final chapters, 7 and 8, dealing, respectively, with "The Development of Personality" and "Personality and Social Behavior," were prepared jointly and present a point of view shared by both authors.

Chapter V presents certain experimental findings of interest. "When large groups of observers (graduate students in psychology) were shown motion pictures of the behavior of normal infants in response to various stimuli," they disagreed considerably "in recognizing the character of emotional reactions and in differentiating between them; and there was little correspondence between observers' judgments of the emotional responses of infants and the reactions generally expected to result from specific types of stimuli" (pp. 114-117). "When, however, observers endeavor to guess the types of stimuli which have produced the responses they have attempted to name, the stimuli they list correspond closely with those which are generally expected to result in the particular emotional reactions" (p. 117). "Even when observers saw the stimuli which produced the responses, they could not agree in their estimates of emotions, and gave a wide variety of names for the reactions seen" (p. 117). "Every one is liable to error in judging the emotional expressions of infants, tending to read into them their own attitudes towards the expected reaction. Strange to say, training

in psychology and experimental studies of emotion does not aid graduate students materially in differentiating emotional reactions of infants" (p. 126).

The effects of interests and attitudes upon the judgments of observers was seen in the fact that medical students and nurses looked for some organic condition, while the students of psychology, knowing they were to estimate an emotional response, looked for signs of an emotion that they believed occurred or that they had already studied (p. 126-7).

In the two final chapters the authors describe some of the early characteristics of personality, show the relation of sensori-motor reactions and intelligence to personality, relate emotional responses to personality, and give a treatment of personality types and the relation of the role of personality to social behavior.

C. H. W.

THE QUEST OF GOD. CASPER S. YOST. *Revell. G.\$1.50.*

This book has unusual interest in that the author is "Editorial Editor" of The St. Louis Globe-Democrat, is also author of a book "The (Ethical) Principles of Journalism," and was first president of the American Society of Newspaper Editors. "The Quest of God" may fairly be described as an agnostic treatment of atheism; taking up one by one certain beliefs of non-theists, Mr. Yost seeks to demonstrate that they are illogical, inconsistent, "inconceivable," and not in harmony with all the other known facts of existence.

The method of approach may perhaps best be indicated by some excerpts from the preface: "The business of an editorial writer is to discuss public questions of every sort for the information and perhaps the guidance of his readers. As he speaks usually not to a class but to the mass, it is important that he write in terms that appeal to the general understanding.... Religion is always the most important of public questions. At this time when long established conventions are being set aside, when standards of morality are being altered,...when some of the implications of science and some of the theories of psychology and philosophy are striking at the foundations of belief, it (religion) is a public question of supreme importance."

Chapter headings are: the eternal quest, the sense of deity, truth or illusion, the divine circle, the humanity of God, God in man, Jesus the revealer, the problem of evil, the goal beyond.

V. N.

SHORTER NOTICES.

MAN'S CONSCIOUSNESS OF IMMORTALITY. W. DOUGLAS MACKENZIE. *Harvard University Press, Gold \$1.00.*

The thesis of this small book, containing the Ingersoll Lecture, 1929, is, as given on page 3:—"The idea of immortality, the belief in personal survival, has entered as an inherent, essential, ineradicable element into every phase of human experience from the beginning; it has contributed certain qualities to the entire reflective life of man, without which that life, as we know it, would have been impossible." Its disappearance, therefore, would make a radical difference to human life. This book is, in essence, the study of a prevalent human idea. It is assumed that the idea embodies something essential to fullness of life and must correspond to something real in the universe. To clarify and support this thesis various arguments are cogently and interestingly dealt with.

THE RESURRECTION OF MAN. VEN. R. H. CHARLES, D.D., D.Litt., LL.D., *Archdeacon of Westminster, Fellow of the British Academy. T. & T. Clark, Edinburgh.* pp 264. 7/- net.

The congregations which gather on Sunday afternoons in Westminster Abbey must be of an highly intellectual order and more keenly interested in theological matters than the "man in the street" is supposed to be. Or perhaps it is the paramount importance of the subject which attracts people to listen to the Archdeacon's learned discourses, of which the present volume contains twenty-two. Nine of these form a connected series on the subject of the Future Life; another cluster of five are upon the prophet Jeremiah; while the remaining eight discuss various topics. Every one of these sermons is scholarly to the last degree and they can therefore be specially commended to the attention of those who are engaged in the training of students, while lay readers, if they are prepared for "strong meat," will find them comforting, enlightening and invigorating. The volume makes a notable addition to "The Scholar as Preacher" series.

E. F. B-S.

FOUR LECTURES. CANON BURNETT H. STREETER. *Printed for private circulation.*

The many in China who know the range, clarity and value of Canon Streeter's interpretations of the relation of religion in general and Christianity in particular to modern thought movements and ancient life and thought will welcome these four lectures. Their topics are:—"Development and Differentiation": "The Conflict of Science and Religion": "Religion and Philosophy": "The Defeat of Pain." Though printed for private distribution at the author's expense these pertinent and illuminating lectures may be obtained of Mr. W. E. Wilkinson, Y. M. C. A., Peiping for the nominal cost of twenty cents (Mexican) a copy.

CHRISTIANITY'S SUPREME ISSUES. T. H. P. SAILER. *Missionary Education Movement of the United States and Canada. Twenty-five cents gold.*

This is a plan for group study and practical effort centered in six courses, dealing respectively with better health, more wealth, sounder knowledge, larger freedom, closer fellowship and the vision of God. Methods of organization of these groups are carefully discussed and well-chosen references given on each topic. The type of subjects selected indicates the social and individual problems to which the groups when organized are to seek to apply Christian ideals and as a result find better ways of living. A useful pamphlet for those desiring to start group studies in China. It aims to focus the mind on the major life issues and to lead to the discovery of practical ways of dealing with them.

THE TRUE ADVENT. T. P. R. KIRK. *Hodder and Stoughton, London. 2/6 net.*

The early Church set apart the season of Advent as a time in which the meaning of the First Advent might be learned and hopes of the Second Advent fostered. For the purpose of this book the season is extended to cover the whole of the two months (November and December) in which Advent falls and there are provided meditations and prayers for each of the sixty-one days from All Saint's Day to New Year's Eve. As an aid to contemplation it would be difficult to find anything better than this vital little volume.

E. F. B-S.

THE CHRISTIAN GOD. RICHARD ROBERTS, D.D. *Hodder and Stoughton, London. 6/- net.*

It is not possible in a few words to summarise the contents of this book, which contains six lectures delivered under the Merrick foundation at Ohio Wesleyan University in 1928. They deal, indeed, with such well-worn themes as: Prayer and Revelation, the Christian Event, God in Christ, the Image of God, Sin and Atonement; but, while evangelical in spirit, they are written in the light of modern knowledge, are packed with original thought and contain the author's Confession of Faith.

E. F. B-S.

FURTHER GUIDANCE FROM ROBERT BROWNING IN MATTERS OF FAITH. J. A. HUTTON, D.D. *Hodder and Stoughton, London. Price 3/- net.*

The Editor of the "British Weekly" has long been an exponent of the Christian poets and in recent years has devoted a column in his journal to an exposition of one or other of them. His earlier book on Browning has reached its fifth edition and now

has a successor in the present volume, which is not one of literary criticism or philosophic debate, but a series of seventeen meditations for the mind and spirit which need steadily, based upon "Ferishtah's Fancies." These studies show Dr. Hutton at his best.

E. F. B-S.

LIFE INDEED: SERMONS ON THINGS THAT MATTER MOST. HAROLD E. BRIERLY. T. & T. Clark, Edinburgh. Price 7/- net.

"J. B." of the "Christian World" was the "guide, philosopher and friend" of thousands of thoughtful people in Great Britain during the last generation, and his son is eminently fitted to render the same service in our time, though his published works are not numerous. The present volume of nineteen sermons, upon a wide range of subjects, delivered at different times and without marked sequence, is intended to set forth the truth that God in Christ is the one hope of the world—spiritually, intellectually and socially; and also to show that, in order to make Christ real to this generation it is essential fearlessly to disencumber Christianity of all elements of accretion that hamper it, whether these are Jewish, Hellenistic or Pagan; ecclesiastical or theological. It is the work of a brilliant and devout man.

E. F. B-S.

(1) THE PROPHET OF ISLAM. (2) ISLAM THE RELIGION OF HUMANITY. (3) THE ISLAMIC INSTITUTION OF PRAYER. (4) THE AHMADIYYA ANJUMAN-I-I-SHA'AT-
I-ISLAM. All published by the Ahmadiyya Anjuman Isha'at-I-Islam, Lahore, India.

It is to be expected that the criticisms of Islam put forth by various Christians will induce replies. These four small pamphlets are of the nature of such replies. They will, therefore, be of interest to those desiring to know how Moslems are responding to Christian criticism of them and their religion. Among other things these pamphlets indicate the beginning of Moslem missionary propaganda along somewhat modern lines.

PREACHING WEEK BY WEEK. A BOYD SCOTT, M.C., D.D. Hodder and Stoughton, London. 6/- net.

This book contains six lectures delivered to the divinity students of the United Free Church of Scotland in 1928, under the auspices of the Warrick Trust, by Dr. Boyd Scott, whose regular contributions to the "British Weekly" have made him the teacher of a large religious public. In the course of a fresh and original treatment of the subject of the conduct of Public Worship, great emphasis is laid upon the importance of the Christian Year as a guide in the choice of subjects for sermons and the suggestion is made that the teaching associated with the Festivals of Christmas, Easter and Whitsun should be permitted to flow over into the succeeding weeks. A Lectionary, supplying both Old and New Testament Lessons for every Sunday for a period of three years, is appended and explained. This, it is rightly claimed, will ensure balance, sequence and comprehensiveness in the pulpit and meet the varied needs of people of different ages, circumstances and temperaments.

E. F. B-S.

REMINISCENCES OF MRS. FINN. Marshall, Morgan & Scott. 6/- net.

James Finn was Consul for Jerusalem and Palestine, 1846-1863. Mrs. Finn, being a keen and interested observer, probably wrote many entertaining letters anent her observations and experiences in the Palestine of about two generations ago. These she later put together. At least that is our conjecture of the origin of these often entertaining reminiscences. Hints as to the intricacies of life in Palestine, its vicissitudes and superstitions are freely scattered throughout them. It gives insight into strange conditions and provides material for quiet chuckles.

A LEGAL MAN AND THE BIBLE. I. H. LINTON. Marshall, Morgan and Scott. 3/6 net.

Perhaps a legally-trained mind might find the problem of Biblical infallibility easier to accept than one trained in scientific method. Yet even a mind trained exclusively in legal technique should take both sides of the evidence and weigh them. Those who might anticipate from its title that this book reviews evidence for and against Biblical infallibility will be disappointed. There is, it is true, frequent reference to atheistic and modernistic attacks on the thesis upheld by the book. The evidence advanced for Biblical infallibility is apparently the same as that which proves that

Christianity is what it claims to be. This is of three types. (1) Myriadfold proofs, historical, prophetic and internal, though how much of extra-Biblical material is included therein is not clear. (2) The testimony of experience. (3) The corroboration of the statements of dying men. Instances of these three types of evidence are given. However a study of the references and the list of books given at the end shows that a selective principle has been at work in the use of this evidence. No really modern study of the Bible secures reference in the book. In short one gets the impression that this lawyer's practise of testing the credibility of the witness has somewhat influenced the evidence admitted in support of his thesis. Nevertheless the book makes interesting reading.

CHRIST AND EVERYMAN. WALTER D. HANKINSON. *Marshall, Morgan and Scott, London.* pp 224. 5/- net.

This book consists of twenty-three short chapters, each divided into a number of brief paragraphs, designed to help "Seekers," including those who have been brought up in non-Christian lands. The author, who writes in a style that is intentionally simple and in a way that is very persuasive, is well trained in the comparative study of religion and well versed in the relevant apologetic literature, and has had practical experience as a missionary in Ceylon and in pastorates in Great Britain. In spite of its brevity the volume covers most of the ground of Christian theology and therefore would serve as a useful summary of the main doctrines of Evangelical Christianity. If it were translated into Chinese, it might well be used in classes for voluntary, lay workers.

E. F. B-S.

LOVE IN THE NEW TESTAMENT. JAMES MOFFATT, D.D., D.LITT., LL.D. *Hodder & Stoughton, London.* pp 333. 10/6 net.

Dr. Moffatt sets out to explain what is meant when Christianity is described as a religion of love and to show the New Testament evidence for that description. He makes it plain that there are many usages of the word, such as sentimentality, jealousy, desire and rivalry, which cannot be carried over into religion and he insists that if the word "Love" is to be retained, it must be defined, and our estimate of it must be adjusted by examining the classical standards in the New Testament. With the wealth of scholarship that characterises all his work, Dr. Moffatt develops his theme under three aspects: God's love to man; man's love to God; and man's love to man. Then he proceeds to trace these three aspects of love as they are found in (A) The Synoptic Gospels, (B) The Epistles of Paul, (C) The Primitive Church, and (D) The Johannine Writings. The whole book is a mine of exegetical learning and no summary can possibly do it justice.

E. F. B-S.

CHINA'S CHILDREN. J. R. SAUNDERS. *Fleming Revell Co.*

A brief and sympathetic delineation of life of children in China. Their place in parental affection, their play-life, their interests and the heavy disabilities under which many of them suffer, are all touched upon. Something, also, of their place in modern life and efforts to help them upward and forward receive attention. Much more might, of course, be said. This little book should serve a useful purpose in bringing to juniors interested in China an intelligent sympathy with the problems and future of Chinese children.

THE WIND THAT TRAMPS THE WORLD (Splashes of Chinese Color). By FRANK OWEN. *The Lantern Press, 45 Astor Place, New York City.* G.\$1.50 net.

This little volume, which contains seven short legends of China, makes very interesting and enjoyable reading. The stories are simple and full of charm. It breathes the mystic fragrance of flowers, colors, light and life. In them one sips, with a feeling of contentment, the beauty of flowers, precious stones and radiant mythical beings. They stir a desire to know more about such Chinese legends. It is a book that will live in the memories of those who have the opportunity of reading it. Since the tales resemble somewhat Western fairy-tales, they make good reading for old and young alike.

THE HOUSE MOTHER. By FRANK OWEN. G.\$2.00. The Lantern Press, 45 Astor Place, New York City, U.S.A.

This is a charming and winsomely written book. Its keynotes are filial love for a dead mother and sacrifice for the good of humanity. The characters live vividly in the reader's imagination. So wistful is little Scobee Trent, the hero, that many a mother will envy his somewhat grouchy father. The story takes place on an American farm, in a district where every one is a farmer, with the exception of little Scobee who is inclined to be artistic and philosophic, like his dearest friend, the Chinese servant Hung Long Tom. Scobee goes through the war to come out blind which raises a problem, left unsettled, between him and his fiancée. Much humour is scattered throughout the book which provokes quiet chuckles. It is both interesting and enjoyable.

FELLOWSHIP IN FAITH. Marshall, Morgan and Scott, Ltd. Sixpence.

On December 3, 1929 a "Great Demonstration" in support of the "full inspiration of the Bible" was held at the Royal Albert Hall. This pamphlet gives the addresses delivered at that time.

NEW PUBLICATIONS IN CHINESE

CHRISTIAN LITERATURE SOCIETY, SHANGHAI

1. A STUDY OF JOHN'S GOSPEL. (約翰福音之研究) Rollin H. Walker; translated by W. P. Chen.
2. COMMON QUESTIONS CONCERNING CHRISTIANITY (Question Time in Hyde Park). (基督教百問). (Second Edition) C. F. Rogers; translated and rearranged by Hottinger S. C. Chang.
3. THE PASSION FOR SOULS. (熱心領人歸主論) J. H. Howett; adapted and translated by Isaac Mason. Mandarin Edition. Second Printing.
4. THE THEORY OF PREACHING (Based on Phelps). (宣道真規) W. M. Hayes. Sixth Edition. Revised.
5. JOHN BUNYAN. (本仁約翰小傳) Adapted from Gwilym O. Griffith by Katharine R. Green; translated into Chinese by Z. K. Zia and W. C. Chen.
6. A SHORT PSYCHOLOGY OF RELIGION. (宗教心理學) G. J. Jordan. Prepared in Chinese by Z. K. Zia.
7. FIFTY SERMONS. (味腴講演集) Rev. Chu Wei-Yü. Fourth Edition.
8. FIFTY-TWO SERMON OUTLINES. (五十二篇講義綱) Prepared by Z. K. Zia, with Introduction translated from J. R. P. Selater's, "The Public Worship of God."
9. THE CHILDREN'S PAUL. (少年的朋友保羅) J. R. Stevenson. Translated by Madge D. Mateer.
10. THE ETHICAL TEACHING OF JESUS ("THE ETHIC OF JESUS"). (基督論理標準) Rev. James Stalker. Translated by Dr. MacGillivray.
11. TEN LESSONS IN THE SCHOOL OF CHRIST. (耶穌的教課) Rev. A. F. Groesbeck. Translated by A. J. Garnier, and Y. L. Chou.
12. A SHORT HISTORY OF CHRISTIANITY. A Text-Book for Middle Schools. (基督教史綱) Compiled by A. J. Garnier. Second Edition, Revised and Enlarged.

Correspondence

Shall we Advance, Retreat
or Stagnate?

To the Editor of

The Chinese Recorder.

DEAR SIR:—The International Secretary of the F. O. R., Mr. Donald

Grant, after a recent visit to Russia made the following interesting observations. "Since August 1929, the situation in Soviet Russia has undergone some changes. In the Government's campaign to convert the entire system of agriculture, along with the peasants, from in-

dividualism to collectivism, the situation in August was doubtful. Now the report is that the opposition of the peasants has already broken down and that the five-year plan is on its way to fulfillment. . . . Carefully prepared propaganda thoroughly carried out makes the Five Year Plan an everyday fact and a household word to every family and even to every individual in Soviet Russia. The propaganda never ceases. The plan is adopted in detail by republics, industries, institutions, factories, schools—every kind of group and enterprise. It is said that even individuals in their enthusiasm have a personal Five Year Plan. Taking everything into consideration, the progress of the Five Year Plan during its first year has notably exceeded the results aimed at in all three spheres, economic, social, and cultural. An important factor besides the propaganda is the new realization of what the whole Plan is expected to achieve."

Concerning religious persecution in Russia, Mr. Grant wrote, "The only way to defend Christianity is to practice it."

Can the Five Year Movement of the Church in China achieve as great a measure of success as the Five Year Plan in Soviet Russia seems to be achieving? Can the Chinese Church claim that "even individuals in their enthusiasm have a personal Five Year Plan?" Can the Christian leaders claim that there is "a new realization of what the Five Year Movement is expected to achieve"? The all-important questions are, is there such realization and is there sufficient enthusiasm in the Chinese Church to-day?

As a humble supporter of the Five Year Movement, I would like to take issue with some of the statements in the article written by

Mr. Y. T. Wu in the RECORDER, March, 1930. Mr. Wu says—"The content as now put into the Movement is a fair indication that we have started it from the wrong end. Let the Christians in China to-day get a vision of the tremendous needs and problems of the country as a whole and let them face boldly these needs and problems as true Christians should and they will begin to see what their religious faith means and why and how they should go forward in propagating it." Well! During the last few years quite a few of the Christians in China have looked at the needs of the country, and so have gone into government service! "New life will not come to the Church and its members until all have felt the surging power of a passion to identify themselves fully with the needs of the common people." But if the well runs dry, where will the water come from? The social program of the Y. M. C. A. may be meeting some needs, but why is there such a tragic, almost calamitous dearth of preachers, theological students, and Y.M.C.A. secretaries? Is it the mission of the Church in China to preach socialism or religion? Many excellent schemes to supply the needs of the common people have been and are being conducted by non-Christian people.

The crux of the problem is, in constructing the fabric of the New China who is to weave in RELIGION?

Mr. Wu says, "for what end do we need to strengthen our Christian faith? If we say to our Christian brothers, 'Go and work for your church, double its membership in five years and deepen your own personal faith' we miss altogether both the vitality and the *raison d'être* of the Movement. The writer would for one be at

a loss to know how he should respond to such a call. He would feel somewhat like a tired horse which at the whip of his master quickens its pace for a few steps, only to break down eventually under the strain." But, if a church member is not to deepen his Christian faith, then where is his vitality to come from? That, to me, is the whole *raison d'être* of the Movement, and even if Mr. Wu feels that he does not need to strengthen his own Christian faith, why does he himself have to add that "the weakness of the Christian movement lies.....in the emptiness of its spiritual life"? Are we remembering that Jesus is the Master Teacher, because He glorified the commonplace, made the whole of life sacred, yet placed unbounded emphasis upon what is *central*. Fosdick says, "It is pathetic to see our God seeking around the main business of our days for the scraps and leftovers of our attention. Preoccupation makes the innermost relationships of a man's soul with God of no account. The highest is in us all. At times it flames up and we know that we are not dust but spirit and that in fellowship with the Spiritual Life, from whom we came, is our power and our peace." China needs the doctrine of the brotherhood of man, but surely the Christian Church needs in addition—and in particular—the doctrine of the Fatherhood of God.

Finally, let us remember that Mr. J. H. Oldham has declared that in the new Christian adventure of to-day, the challenge that the Christian Church has to meet is that made by the conception of secular civilization. He says, "We have to show to the modern world what the Christian life really means....Vital Christianity finds its expression in personal goodness....Nothing is going to convince

the world of the truth of Christianity, except Christlike lives." Remember Donald Grant's saying, "The only way to defend Christianity is to practice it."

What then is our task? To meet the challenge of secular, materialistic civilization with morality, ethics, cold philosophical ideas? "Seek ye first the Kingdom of God." A secularistic, materialistic view of life is NOT an abundant, full-rounded life! Man needs religion; man needs God. If we trust more fully in God's Spirit of Love, and humbly try to follow Christ's Way of Life, the advance of the Five Year Movement in China is assured. The goal seems far off, but we dare not retreat nor stagnate, for is it not our Lord and Master, Jesus Christ who leads the way?

Yours sincerely,

JOHN S. BARR.

"A Coordinating Literature League."

To the Editor of

The Chinese Recorder.

DEAR SIR:—The quickest way to reach the missionary public is through the courtesy of your columns, and I desire to cast some bread upon the waters—seeing that I have it already to hand.

First, we have had the League of Nations and innumerable examples of "getting together." This is particularly true of missionary work in China, where the most recent movement seems to be for the correlation of the various missionary colleges. The next in logical order will be the correlation of the publishing agencies. On the front page of the "China Bookman," we see a long list of such agencies. It is quite possible to make out a strong case historically for the existence of these bodies,

and, as a matter of fact, they occupy different fields and are as much to be justified as the existence of hundreds of separate magazines and newspapers. There is room for all, and more too. But there is no justification for their separateness and mutual ignorance. Recently, two influential Societies, viz., the China Baptist Publication Society and the Christian Literature Society have simultaneously entered into the heart of these publication organizations. These two societies are preparing to build side by side with the Missions Building. It looks as if this was the long lost "combination" which is destined to unlock many doors. Formerly we did not know it, with the result that we fumbled blindly for a solution of our problems. But now we have discovered the "open sesame." After these two societies are fitted into the niche prepared for them, there will be a great increase of efficiency all round.

For some years, we have all been striving towards the elimination of waste and greater correlation of the work. Hence, we organized the Publishers' Association with high hopes, but now this has resolved itself into the use of the "China Bookman" as an advertising agency, and no more. We are all still trying to do many things separately, which we do badly and which can much better be done in common. As Livingstone said—"The end of the geographical feat is the beginning of the missionary enterprise." These two societies have performed the geographical feat, and now the real work begins. I foresee that, shortly, we shall all be so near together that no walls can divide us. With deeper meaning than the steamer company, we exclaim: "Quis separabit?"; "Who will separate us?" I envisage the outlines of a Co-

ordinating Literature League. Its objects will be to further common objects through the widest possible use of the Press. Its charter members will be found in the Yuen-Ming-Yuen and Museum Roads area, but none need be excluded.

The following are some of the common objects in view:—

- (1) One co-ordinated program in which each society may make its maximum contribution.
- (2) One annotated catalogue (in addition to special ones).
- (3) One research department.
- (4) One standard style for books.
- (5) One list of names and terms.
- (6) One consulting library.
- (7) One publicity bureau.
- (8) One plan to put colporteurs and sales on the best basis.
- (9) One common appeal for large united projects.
- (10) Such other common objects as may be agreed upon.

It will be observed that the above proposals will not interfere with the separate individuality of each organization but they will end the present mutual ignorance and aloofness of bodies which should closely cooperate.

Yours sincerely,

DONALD MACGILLIVRAY.

March 21st 1930.

Manichaeism.

To the Editor of

The Chinese Recorder.

DEAR SIR:—I have made various inquiries in regard to the interesting questions raised by Mr. Edgar in your issue of March, 1930, page 125, and hereby submit the rather meager results.

(a) No confirmation of stone worship on the part of the Chinese converts to Manichaeism. All na-

ture, however, was animate to Mani. For this reason, for example, the elect were not allowed to cut the fruit; this had to be done by the auditors, and then prepared for the elect.

(b) White in garments was venerated.

It is suggested that the worship of stones is so widely spread that it would be difficult to come to any conclusion about it even if Cumont is right. Also that the White Religion may be the White Lotus sect which has spread to many parts of China. Its devotees used to kill a white horse and a black bull and take an oath before Heaven and Earth.

(c) There are a number of references to tribal remnants of Manichaeism in West China including Szechuan soon after 1000 A.D. in *Un Traité Manichéen*.

Sincerely yours,

T. A. BISSON.

"Missionaries and the Chinese Church."

To the Editor of

The Chinese Recorder.

DEAR SIR:—We, a group of missionaries in the London Mission,

Fukien, notice that in the April number of your journal, under the heading of "Missionaries and the Chinese Church," on p. 265, you give a report about that question as it affects the South Fukien Synod. In that article it is stated that "The missionaries of the Amoy Mission met on November 5, 1929, and registered disagreement, etc." We do not know from what source you received this information, but suppose it must have come to you from one of the three missions co-operating in the South Fukien Church. For the sake of accuracy it should have been stated that the meeting and action you report are those of the members of one mission. This statement does not represent the attitude of all the missionaries in the Amoy area. The whole question is being carefully considered, and we feel that, unless it were stated much more fully than is possible in a short paragraph, there is little to be gained by reporting the opinion of any sectional group.

Yours Sincerely,

L. GORDON PHILLIPS.

April 10, 1930.

The Present Situation

A BACKWARD CHINESE CITY

Willing prisoners of the magistrate of Hades, men, women, and children from every strata of society, take great pride in walking the streets and circling the city wall wearing the old Manchu manacle of disgrace. Cumber-some square collars of wood, silver, or cardboard, sealed with long strips of paper on which are written the sicknesses and failures of the wearer, proclaim to gods and men the religious enthusiasm of this great feast day. Scholar and peasant, rich and poor—all crowd into the city with their bundles of incense and offerings of delicacies which are destined for the altars of the god of the underworld.

The entire city is in holiday attire, and the atmosphere which a crowd creates is apparent in every alley way. Children, gorgeously attired, parade the streets mounted on gaily decorated horses, awaiting their places in the great parade of the day. Here it comes with all the pomp and superstition of the Middle Ages! What a far cry from the modern world of science to this ancient world parade of gilt idols and ignorant priests! Preceded by all the superstitious paraphernalia of an old monarchy, Cheng Huang, gilt-robed, rides supreme in his official sedan chair—the actual king of more hearts than any living monarch. It matters not to these ardent idolaters that official China has become a Republic! The underworld remains unchanged, and Cheng Huang, panoplied in all the emblems of Manchu power, is still a force to be reckoned with. In 1912 Dr. Sun Yat Sen ordered these temple gates to be closed and sealed, and the Nationalist Government has closed them in many centers; but most of them are still open. Here is another of China's law enforcement problems!

There are many places in China where idolatry is not quite so apparent as in this town of Tsianglo, Fukien. It is a walled city off the beaten track; in it churches, schools, and Kuomintang have not gained much of a foothold. The people continue their orderly existence unaware of the modern world, though it is slowly but surely closing in upon them. The merchants declare that these idolatrous celebrations are a gold mine, hence they hesitate to disapprove them. It is not easy for them to realize that a change to more modern forms of amusement and relaxation would eventually become a greater impetus to trade. One man was frank enough to say, with a sigh, that when the Church prospers these good old days must forever pass away!

Sixty years ago when Dr. Walker, the first American Board missionary to Western Fukien, entered Tsianglo, he was forced to reside outside the walls, and the city fathers were so prejudiced against Christianity that they drove him from the inn, and warned him against a return visit. From that day to this, Tsianglo has had very spasmodic attention from preachers of the Gospel, largely on account of its geographical location. The survival of superstition is the result.

All through this Shaowu, Fukien, region the cities and districts which are most enthusiastic for the new China are those in which the Christian Church has flourished. In addition to scuttling superstition, the Gospel of Jesus Christ has given the people a taste for progress. Those districts that welcomed Christian missions are two generations ahead of those which refused them. In the centers where the church and mission schools have not been active over a period of ten years or more, it is impossible for the Tangpu (the political party of the Nationalist Government) to function. In this particular city the members of the party may be counted on your fingers, and the government has withdrawn its officers.

For the past few nights there has been an unusual din and clatter accompanied by torch-lighted idol processions. All the demons in town are being systematically rounded up, and to-morrow at midnight they will be herded on specially constructed boats, and, to the accompaniment of music and firecrackers, shipped down river to take their chances in the rapids. These demons are supposed to be the cause of all sickness. The postmaster told me recently that he is advising the city fathers to spend the money on a new drainage system and get better results!

G. W. SHEPHERD,

Work and Workers

Nanking Bible Teacher's Training School.—Because of political conditions this school was moved to Shanghai in December, 1929. It will be reopened in Nanking in September, 1930. Plans are on foot to engage a strong faculty. Those interested may write to Miss Joy Smith, Gan ho yien, Nanking.

Fellowships in Union Theological Seminary.—For the first time in twelve years no Missionary Fellowship at this Seminary has been assigned to any missionary from China. For 1930-31 these fellowships went as follows:—India, 3; Africa, 1; Egypt, 1; and Japan, 1. Applications for these fellowships should be in by January 1, 1931. Twenty apartments, adjacent to the Seminary, are available for furloughed missionaries.

Bandits and Missionaries.—Some time during February, 1930, three members of the C.I.M. at Yuanchow in the western part of Kiangsi were captured by bandits. These captured missionaries were Mr. and Mrs. R. W. Porteous, British, and Miss N. E. Gemmell, American. Mr. R. H. Glazier and his wife together with Miss Rugg, all of the same mission, managed to escape from the same bandits. These latter found refuge with friendly Chinese. It was reported that a ransom of \$20,000 each was demanded for the captured missionaries. The Christian Chinese of Yuanchow offered \$6,000, which was refused. Miss Gemmell has, we understand, been released. Mr. and Mrs. Porteous were, however, still in captivity according to our latest information. We regret to report, also, that Mr. E. Y. Scarlett, of the London Missionary Society, Tientsin, was shot and killed by

bandits while enroute to Peitaiho. His travelling companion Mr. A. P. Cullen narrowly escaped a like fate.

Daily Vacation Bible School and Registration.—On January 28, 1930, this Association received an order from the Ministry of Education banning their schools on the ground that the Association is based on the purpose of propagating religion and that it had also failed to register. The Board of Directors met in February to consider this situation. It was felt that these summer schools are at present indispensable. Since, however, they are different in nature from schools in the educational system of China it was deemed difficult and inadvisable to register them. In consequence it was decided to change the name of the Association to, "China Christian Daily Vacation Bible Classes," thus substituting the term "classes" for "schools." This change will enable the Association to carry on its work without coming into conflict with government regulations.

Church of Christ in China.—*Information Service* published by the Kwangtung Synod of the Church of Christ in China in its issue of February, 1930, contains interesting sidelights on the state of the Church. The year before last the Synod reported 18,000 members; now it scarcely has 15,000. In some country places only a handful of Christians remain. Communistic propaganda, the Church's loss of prestige, war and shiftings of population are given as among the reasons for this shrinkage. In addition many church members are indifferent with regard to the function or fate of the Church. Some teachers in Christian schools have

become timid as regards their faith. Some rural preachers, also, are not functioning. Of these some have lost their message, others cannot change its emphasis to meet current conditions while still others are too small for their job. Devolution is going forward though with a lesser degree of smoothness than desirable. The relation of the missionary to the Chinese Church is also at a rather acute stage. Not all missionaries have found their niche. Neither Church nor mission has yet solved the question of what contribution all of the missionaries can make individually. Yet many Christians are rising to the new challenges and vital fellowship between missionaries and Chinese leaders is growing.

A Mission Field for the Chinese Church.—The islands of Celebes and Java are considered by Rev. L. T. Chao, of the Alliance Mission in Borneo, to offer an inviting and challenging field to the Chinese Church for missionary service. Rev. Chao visited this prospective field in the fall of 1929 and reported his impressions thereof in *The Pioneer*, March, 1930. In addition to the two islands mentioned above there are innumerable others of which seventy or eighty percent are within the Dutch possessions. In some parts of this field the Gospel is known: but in the interior of many of the islands utterly unknown. Many races inhabit these islands. The Chinese, also, are found everywhere. In islands like Celebes and Java Chinese merchants prosper and have organized their own schools. They carry their business wares far into the interior. The dialects most current among them are those of Foochow, Amoy, Canton and Hakka. Mandarin is also used in the schools and by the rising generation. Christianity has

developed further in Java than any other island. The economic strength of the Chinese concerned seems in general to be above the average prevailing in China. Work among them could easily, therefore, result in many self-supporting churches in a few years. Since these Chinese know also the native languages they could, when converted, easily supply missionaries to the natives in their own field. They might, furthermore, also soon be able to make contributions to the extension of work in China.

The Chinese Government and Theological Schools.—Shanghai College and Nanking University were recently the objects of special attention on the part of the educational authorities of the Chinese Government. Both institutions have registered. Both institutions were requested to discontinue their respective theological departments and also to stop requiring their students to study theology. The incident received considerable attention in the public press. "The China Critic," March 27, 1930, had an interesting editorial upholding the privilege of these institutions to teach even theology on a voluntary basis. The editorial advanced the argument that there is a certain group of people who find the "Christian atmosphere most congenial and conducive to personal development." Such people should be granted the privilege of having a "proper niche in our national life and their development be left unhampered." The final outcome of this governmental request is not yet in evidence. It appears, however, that in the case of Shanghai College the educational authorities based their request on an old college catalogue. Actually, of course, Shanghai College does not *require* any student to study theology or religion. The govern-

mental request is not, therefore, clear as to this point. The college administrators were inclined to conclude that the request was based on a mistaken assumption. There for the moment the matter rests.

Towards Betterment of Rural Life.—Twenty rural missionaries on furlough, spent a month at a school conducted at Ithaca, New York, by the New York State College of Agriculture. This school was undertaken by Cornell University at the request of the International Missionary Council and various boards of foreign missions. The students came from missions and mission fields particularly interested in rural problems. All present bore testimony to the value of the school. Among other privileges the students attended the high spot in the Cornell year, the great Farm and Home Week. This gave insight into many efforts being put forth to better farm and rural life. Fifteen lecturers dealt with various rural problems by advancing the principles that the missionary students might apply to their own needs as they deemed it best. Rural sociology, social welfare, elements of agriculture, rural community surveys and many other practical subjects were treated and discussed. Visits to a number of enterprises centering in rural life betterment added to the practical information made available. The last day was spent at an all day state meeting of parish and denominational leaders in a country church. This gave valuable insight into cooperative parish work along rural lines. One evening, too, was spent with the county religious educationists. Important studies of rural problems written by missionaries were also made available. In short the school gave impetus to the importance of rural work by missionary forces

and provided an unusual opportunity for missionaries engaged therein to add to their knowledge and experience of the best ways of meeting their problems.

A Chinese Christian Invests in Bible Distribution.—Some years ago General Chang Tz-kiang arranged with the American Bible Society for a special edition of 6,500 Bibles and 12,000 New Testaments. These books bore on the cover a reproduction of the general's own inscription: "This is the greatest classic under heaven" (此乃天下之大經也). Inside the cover was a reproduction of the general's presentation statement and an exhortation to diligent study of the Scriptures.

A large proportion of these books were presented by the benefactor to his friends, to officials and to military men in all parts of the country. Others were distributed by the American Bible Society under instructions from General Chang. To meet the insistent demand and at the same time cover expenses and avoid indiscriminate giving several thousand of the books were sold at a nominal price.

General Chang has been so well satisfied with the results of this enterprise that he has decided to reinvest some \$5,000 in a similar project of Scripture distribution. A new edition of Bibles and Testaments will be published in various bindings and through the generosity of this donor will be for special sale at reduced prices. A limited number of the books will be reserved for presentation to ministers upon seminary graduation or ordination, to hospitals for placing in the wards where patients may read them, and for other selected purposes. Seminary principals, hospital superintendents, and others who wish to profit by the gift of this

warm-hearted Christian official should communicate with General Chang himself or with the Secretaries of the American Bible Society in China.

Population Control in China.—

Slowly but surely Chinese interest in properly safeguarded and scientific birth control is growing. Various publications in China have recently carried articles by Chinese in advocacy thereof. Already some information anent this problem has seeped into China from the West and is being used, though not always with discrimination or with due attention to scientific procedure and ethical values. Recently a group of about forty people, mainly Chinese with a small number of missionaries and others, met in Shanghai with Dr. Sherwood Eddy to discuss this issue and to receive the latest and most reliable information thereon. A considerable proportion of those present were members of the medical profession. After a live discussion, during which a few misgivings anent the movement were expressed, the majority decided that the time has come to organize with a view to creating a proper public understanding of the birth control movement and making available to those needing it and under proper safeguards the scientific information available in connection therewith. The result was the appointment by this informal meeting of a small committee to work out the details of such an organization for Shanghai. The plans and program of such an organization are now in process of development. Trustworthy medical and social workers head up this movement. It is expected that, among other things, this organization will open several clinics in the near future. In the not distant future, also, it will issue literature dealing

with the relation of birth control to the improvement of the quality of childhood, the protection of motherhood and the advancement of family life in general. Those heading up the organization propose to provide information to those needing it under careful medical supervision and only in accordance with the demands of health and social and economic necessity.

Catholic Missions in China.—

During the period from July 1, 1928, to June 30, 1929, the Roman Catholic Church in China had a net increase in membership of 29,080. Its lowest level was reached in 1927-28 when in all its twenty-eight mission territories losses were greater than gains. The greatest advance in the year just reported was in the Vicariate of Yenchowfu, Shantung. In spite of war conditions every territory has remained intact in normal organization and functioning except under conditions of local and special chaos....Up to date this communion has lost a total of twenty-four missionaries by violent death. Of these two were bishops. The latest martyrs were Bishop Louis Versiglia and Father Calixtus Caraverio who were killed about February 28, 1930, in the Vicariate of Shiuchow, Kwangtung. Communist bandits were the murderers....Students for the priesthood have increased by 678 in two years. At the present in preparatory schools, minor and major seminaries, there are a total of 4,765 students headed in this direction. Boys of promise are first taken into the preparatory school. One such school is to be established in each ecclesiastical division. Fourteen major seminaries are planned, of which nine are in operation and three in course of construction....On February 24, 1930, Archbishop Celso Con-

stanti consecrated two new Chinese bishops in Chungking, Szechwan. One is Bishop Wang Wen-Chen, First Vicar of the new Vicariate of Chungking; the other Bishop Francis Wang, first head of the Vicariate of Wanh sien.... Three of the six Chinese Bishops consecrated by Pius XI in 1926 have died. The last of the three to pass away was Right Reverend Bishop Louis Chen of Shansi.

"Religious Education in North Honan."—*The Honan Messenger*, March, 1930, reports on a careful study made of the position of Christian schools under existing conditions of registration with the Government. After full consideration the Mission of the Church of Canada decided to recommend to Synod that mission funds be granted for the opening and carrying on of registered schools connected with congregations. In general it was "decided that, where conditions make it possible, primary schools for boys and girls should be opened by congregations. To put the Christian stamp on the school and to ensure its being permeated by the Christian spirit it was deemed essential that more than half of the trustees should be Christian, that the principal and other teachers must also be earnest Christians, and that a proportion of the scholars should be from Christian homes. While in many government schools Sunday is set apart as a day for discussion of school business and for meetings, it was decided that in the congregational schools Sunday should be left free for the pupils to attend church services, and that the teacher should be responsible for organizing and carrying on a Sunday School and such other forms of Christian activity as the Synod Board of Education should suggest, and were found feasible. It is not

probable that many schools will be opened this year, owing to the lack of funds, but plans are being made for next year.

"Another type of school is recommended where it is impossible to have a registered school, that is, an unregistered one, where the Bible and any other subjects desired might be taught. It would not be recognized by the Government, but would serve a useful purpose in the community. The Roman Catholics have already many such schools which they call 'Bible Schools.'"

American Church and Registration.—*The Newsletter*, District of Hankow, March, 1930, announces the action of the National Council (United States) on the matter of the position of its schools in China. This action, taken on February 12, 1930, is as follows:—

1. Whereas, it is not the function of the Church, as it endeavors to make our Lord known in non-Christian lands, to build up a system of purely secular education: and

2. Whereas, under the various regulations for the registration of schools in China, both the academic and religious liberty of the schools is seriously curtailed:

Resolved: That the Bishops in China be informed that:

4. In making application for registration of any school supported in whole or in part by the aid of the Church in the United States the following matters are to be clearly stated:

(a) That the school is a Christian institution whose purpose is to create Christian character in its pupils that they may be loyal and useful citizens of China and that some, at least, may become faithful members of and leaders in the Christian Church.

(b) That the school proposes to teach the Christian religion and to provide Christian services as a regular part of the school life.

(c) That the title to all the school property and the control thereof is to remain with the Board of Trustees in the United States by which the school was established.

(d) That authority to appoint and remove directors of the school, to determine its conduct and to select its principal and faculty, remains with the Board of Trustees in the United States by which the school was established, and is to be exercised through its representatives in China.

(e) It is understood that the right to make such declarations con-

cerning the Christian character and purpose of the school and its methods of administration, shall be recognized and assured, not only before but after registration.

5. That in accordance with the action of the National Council on February 6, 1929, proposals to register schools and the regulations under which registration is to be effected should be forwarded to the Department of Missions before final action is taken.

Further Resolved: That the foregoing statements numbered 4 (a), (b), (c), (d), (e), and 5 shall supersede any previous action inconsistent therewith, taken by the National Council on this matter.

Notes on Contributors

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Rev. J. W. DECKER, is a missionary under the American Baptist Foreign Missionary Society at present located in Ningpo, Chekiang. He arrived in China in 1921.

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